CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Vol. IV, No. 1 Spring 1981

FROM THE EDITOR

During the last few months I have received a number of encouraging letters from readers reaffirming their interest in the newsletter and in the work of the Carpatho-Rusyn Research Center and offering their support. Jack Custer of North American College in Vatican City, speaking for himself and a number of clerics of Carpatho-Rusyn background, says: "The arrival of the *Carpatho-Rusyn American* is itself an event in our little diaspora. Be assured of our appreciation and prayers for your success." Elaine Popp Abbott of Rochester, New York, an authority on the folk music of the British Isles and the United States, has recently and "with delight" discovered the newsletter. She wishes to explore Carpathian folk music and would like to see the Research Center organize study tours to the Old Country where she could experience the genuine folk culture firsthand. Elaine, along with Professor Robert Skovira of the University of Houston and Mr. Steve Mallick, a science teacher in the Cleveland area, all offer their help in arranging a membership campaign to help support the work of the Carpatho-Rusyn Research Center. These responses of support are truly welcome and are being followed up. More information on a membership campaign will be forthcoming.

Another letter I received is from John Righetti, director of the Carpathian Youth Choir and Dancers of Monessen, Pennsylvania, who, in speaking of support for ethnic preservation and the Carpatho-Rusyn Research Center, focuses on the important role of young people in our endeavors. His words express what many of us know and feel, and I thought it appropriate to quote here a passage from his letter:

Dear Editor:

When an American, particularly an ethnographer or amateur interested in ethnicity in the United States, ponders the idea of the preservation of ethnic culture, a few norms always come to mind for each of the ethnic groups that streamed to the American shores at the end of the 19th and into the 20th centuries. Members of these groups have preserved home and church customs, foods, music, and perhaps, folk dancing—beautiful treasured gems for those people who left any number of homelands to settle here. Their children, the second generation, while in earlier days longing to be recognized as "American," have today, for many of these groups, become the bulwark of cultural preservation. To be sure, it is grandma and grandpa (or mom and dad) who can still speak the language, cook the delicious foods, and sing in the tongue of their ancestors. And it is also they who know the histories of their people and can identify items in their culture. It is they who know what is theirs and what is not.

Third and fourth generations, however, inherit only bits and pieces of the old country culture and they are often all too disinterested to absorb it all. The culture becomes merely a memory in the new land. It floats down to these younger people as quaint customs and songs of long ago "that my grandma knew."

Among Carpatho-Rusyns, though, I have noticed a different phenomenon. Quite the opposite pattern emerges from that described above. Indeed, grandma and grandpa can sing the songs, cook the foods, and practice the customs. But the problem in doing so is that the identification of the larger culture is often missing. Many among the elders cannot always correctly identify what is Carpatho-Rusyn, simply because they don't know what is Carpatho-Rusyn. They don't know the history of their people. And while they may sooner recognize what they are not, they are often hard-pressed to recognize what they are. Having a need to belong to something greater than an extended family, they identify those Carpatho-Rusyn cultural traits—and themselves—with any of a number of other groups, depending on their religious or political affiliation. What is truly Carpatho-Rusyn is "recognized" as Russian, Slovak, Hungarian, or even the vague "Slavish" by many of the older generation. Such references provide for them a place, a people to belong to. Unfortunately, this tendency distorts and destroys our Carpatho-Rusyn culture, for what was "po našomu" (in our way) or "naš" (ours) when we came to this new land is now someone else's—that is, attributed to Russians, Slovaks, etc.

While that older generation may struggle with, or simply settle for, a false identity, the younger generations, by virtue of their opportunity for education, have not. It is they who are preserving the history and culture of their people. It is they who are studying what lies in their ancestry and what is really theirs. It is they who know not only who they are not, but who they are—Carpatho-Rusyns.

In the Pittsburgh-Cleveland area, where I have had extensive contact with those who strive to preserve Carpatho-Rusyn culture, the number of younger people involved in preserving and spreading that culture is phenomenal. We have read about them in the pages of this publication. Carpatho-Rusyn folk ensembles, almost all comprised of youngsters, are led by such people as Andy Kovaly, Ed Jones, Helenka Ura, Jerry Jumba, Nick and Marianne Nagrant, and myself—all third- and fourth-generation Carpatho-Rusyn Americans. A young woman named Bonnie Balas (fourth generation) teaches Carpatho-Rusyn culture to her students in Uniontown, Pennsylvania's Byzantine Catholic school and demonstrates to them and the community the intricate art of *pysankŷ,* which Carpatho-Rusyns share with other Slavic groups while maintaining specifically Carpathian designs. Young priests like Father George Johnson and Father Daniel Korba of the Orthodox Church in America (both third generation) study the religious, cultural, and political history of their people. Now in Canada, Dr. Paul R. Magocsi, almost the exclusive author of scholarly Rusyn historical material produced in the United States today, is a third-generation American, as are you, the editor of this publication. The list goes on and on.

So, you see, while matriarchs and patriarchs are the "cultural preservers" among other groups, among the Carpatho-Rusyns it is the younger generations who preserve and propagate our cherished culture. The only question is, then, "When will many of the second-generation Carpatho-Rusyns resolve their problem of identification?" Perhaps never. But if they do, it will be in seeing their children and grandchildren revel comfortably and enthusiastically in a culture called Carpatho-Rusyn. Then that culture will be truly "nasá."

ANDY SEMINICK: A CARPATHO-RUSYN "WHIZ KID"

Thirty years ago last fall, the Philadelphia Phillies, the legendary "Whiz Kids," won the National League pennant, but lost the World Series to the New York Yankees in four straight games. The Phillies' 1980 World Series victory over the Kansas City Royals has evoked nostalgia for the 1950 team. One of its members at the peak of his career that year was an aggressive, balding, barrel-chested catcher named Andrew Wasil Seminick, a coal-miner's son of Carpatho-Rusyn descent. Although Seminick calls himself "Russian," like a number of Carpatho-Rusyns, his biography ought to be included in our series on prominent Carpatho-Rusyn Americans.

Andy's immigrant parents, Wasyl and Mary Dano Seminick, met and married in Jermyn, Pennsylvania, in 1906. Andy, the youngest of ten children, was born in 1920 in Pierce, West Virginia, and two years later the family moved to Muse, Pennsylvania, a company town about twenty miles southwest of Pittsburgh.

As a teenager, Seminick worked in the soft-coal mines and played amateur and semi-professional baseball. Among his teammates in the Muse area was Ed Hrabczak, who pitched briefly for the Philadelphia Athletics and is also of Carpatho-Rusyn background. Around the age of twenty, Seminick hitchhiked to Detroit and tried out for the Tigers, but was rejected by them. He then headed for Florida in 1941 and made the Class D Elizabethton, Tennessee team of the Appalachian League and played there all that season. Next season, he led the team in homeruns. After a few years between the major and minor leagues, he was permanently assigned to the Philadelphia Phillies in 1945, and batted .239 in eighty games as a catcher, outfielder, and third baseman. He became the Phillies' regular catcher in 1946. World War II, which called away a number of real and potential ballplayers, brought the steadfast Seminick his chance, although most baseball pundits expected him to be released when the war ended and other players returned from service.

Andy Seminick's solid strength and his previous experiences at adversity enabled him to endure three unremarkable seasons between 1946 and 1948, during which he batted .264, .252, and .225. Philadelphia fans, who are considered very hard to please, bombarded him with boos, particularly when the difficult knuckleball pitches of veteran "Dutch" Leonard slipped by him for passed balls. But the booing and jeering changed to enthusiastic applause and cheering in 1949. On June 2nd he socked three homeruns in one game and did the same again in a June 12th double header. Baseball fans voted him the starting catcher on the National League All-Star Team over the Brooklyn Dodgers' already famous Roy Campanella. Still, the right-handed hitting back-stop averaged only .243 that year, although he did connect for twenty-four homeruns. Andy's best year was the Phillies' championship season of 1950 in which he maintained a .288 batting average, with twenty-four homeruns and sixty-eight runs batted in.

The important thing to remember is that batting statistics are not the chief criterion of a catcher's value to his team. It is the ability to handle pitchers. Of Andy Seminick, his 1950 manager, Eddie Sawyer, said that the Phillies' pitchers could not have succeeded without his guidance. At age twenty-nine he was the acknowledged field leader of Philadelphia's "Whiz Kids."

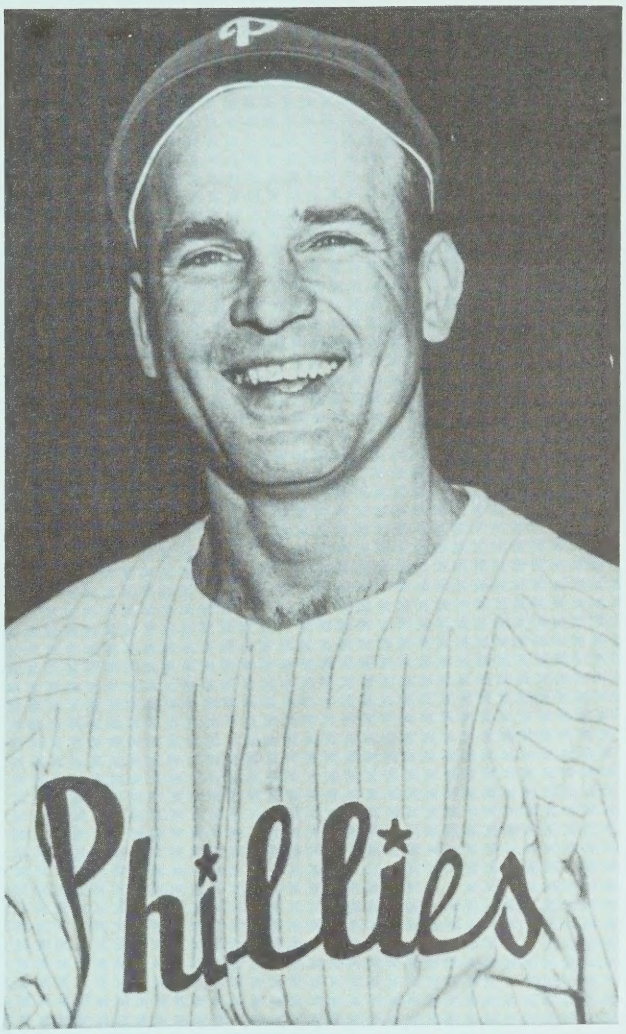

Photo: Courtesy of the *Philadelphia Inquirer.*

Seminick had only average success during the rest of his career. His best batting average was .256 in 1952 with the Cincinnati Reds to whom he had been traded following the 1951 season. Returned to the Phillies in 1955, he retired in 1957 with a .243 lifetime average. He remained a popular personality, in part for his gentlemanly manners and pleasant disposition. He was never known to refuse to sign autographs or shake hands.

Andy Seminick has always been well-aware and proud of his Slavic heritage. A practicing Eastern Christian, he is a member of the Russian Orthodox "Metropolia" (the former designation of the Orthodox Church in America), a denomination whose membership is largely of Carpatho-Rusyn origin. During his playing days he frequently received speaking invitations from the Federated Russian Orthodox Clubs of America. At the present time Andy Seminick resides in Florida.

Richard Renoff

CARPATHO-RUSYN LANGUAGE AND LITERATURE

In the second installment of this article, the author began discussing Carpatho-Rusyn writers starting from the mid-nineteenth century with Aleksander Duchnovyč and one of his contemporaries Aleksander Pavlovyč. He considers their use of language, presents some excerpts of their poetry, and concludes with an observation on the spread of Pan-Slavic ideology among the Slavic peoples in the Austro-Hungarian Empire and how it influenced several Carpatho-Rusyn leaders to identify themselves as Russian.
—Editor

(Part 3)

The outstanding representatives of the "Russian" tradition in Subcarpathian Rus' were the Greek Catholic priests Ivan Rakovskij (1815–1885), editor of the first newspapers for both Galician and Subcarpathian Rusyns published in Vienna in the 1850s; Aleksander Mitrak (1839–1913), author of many poems, ethnographic studies, and a monumental two-volume Russian-Magyar dictionary; Iulij Stavrovskij-Popradov (1850–1899), a prolific poet; Ivan Sil'vaj (pseud. Uriil Meteor, 1838–1904), author of poetry, plays, and essays; Anatolij Kralickij (1835–1894), who wrote mostly historical plays and short stories; and finally Evgenij Fentsik (1844–1903), poet, playwright, and editor of the journal *Listok*.

Let's turn to a few of their works. The general interest in the glories of the past was best illustrated in the introduction to a tale by Kralickij.

Pastyr v poloninach (The Shepherd on the Highlands)

> Come here, sons of glorious Rus', and stand around me. I want to tear away the curtain, the cloud from the expanse of antiquity. I want to reveal our dear ancestors before your eyes, ancestors reared in the fruitful steppes of Podolia and buried in the land of Hungary. A magnificent thing is revealed to the eyes of our native son when, in the embrace of holy ecstasy, his eyes look into the depths of the past, into the antiquity of his people.
>
> And our antiquity is a bright light. It overflows now with pleasant, now with melancholy events, but it is always important and intriguing for each lover of the people. Our antiquity at once teaches and threatens.

As for the problems of national assimilation and the discovery of a new national consciousness, there are many works which could illustrate this, but let us read only one through the words of Stavrovskij-Popradov.

Ja russkij! (I am a Russian!)

> There was a time when, like darkness,
> my gloomy mind
> Arrogantly thought its Russian people
> to be strange and foreign.
>
> My heart was cold to
> sacred Rus', to the Russian people,
> My lips did not treasure
> a Russian word.
>
> I was ashamed if they called me
> the son of glory,
> I honored their customs,
> despising the Russian nation.
>
> I followed the banner of enemies,
> supported the enemy in disputes,
> I swore in a foreign camp
> against the Russian nation.
>
> But having made my mark in the world, the light
> of self-knowledge shined upon me.
> I quashed my arrogance:
> I consider myself Russian!
>
> My heart and my blood beat
> with an inner heat for sacred Rus',
> My lips freely speak the language
> of Russian words!
>
> To be called a son of glory
> is my great happiness.
> I aim with every step
> to maintain Russian customs!
>
> I follow the Russian banner,
> I fight the evil enemies.
> For the people sacred to me
> I am ready to shed my blood!!

Indeed, not all creative writing by Subcarpathian authors was concerned with national identity. The eternal human problems of love, fear, and psychological soul-searching were also subjects of concern. Ivan Sil'vaj wrote of his own yearnings.

Toska (Yearning)

> After a night past
> the eyes rejoice at the light.
> In the kingdom of glory there is no night,
> for there shines eternal light.
> O kingdom of life and bliss,
> my spirit yearns for you,
> And the heart longs for peace
> in the unattainable world of death.

By the beginning of this century, a group of younger writers like Jurij Žatkovyč (1855–1920), Luka Dem'jan (1894–1968), Avhustyn Vološyn (1874–1945), and Ivan Vas'ko (b. 1889) no longer attempted to write in Russian, but in their native Subcarpathian dialects. Their works appeared primarily in the Rusyn-language newspapers *Nauka,* edited by Vološyn, and *Nedilja,* edited by Mychajl Vrabel' (1866–1923) during the 1890s and the first decades of this century. These authors did not look to the historical past for their inspiration, but rather to the life and experiences of Subcarpathian villagers. Typical was a poem by Sedir Bilak (1889–1944).

Spivanka (A Song)

> Across the wide ocean
> I went to a foreign land,
> I left home my mother, my father,
> My relatives and friends,

I left at home my dear Marika,
My dear, dear Marika,
And went across the oceans
To cold America.

There I wanted to work
To make a great fortune
And then to hurry back
To my dear homeland.

God forbid such a life
That I had over there,
Because I could never stop
From the work in the mines.

From morning to night
I worked and worked and worked,
And the boss, like a devil over me,
Would always yell:

'Work, work, you lazy bum
Dollars are expensive;
And if the devil takes you
There'll be others to fill your place.'

Thanks a lot, Mr. Boss,
For this kind of work,
Pay me and I'm going home
To good old Europe.

I came home without money,
Found pa and ma in the grave,
Marika already married,
And here an orphan I remain.

After the First World War, when Subcarpathian Rus' became a part of Czechoslovakia, there was a phenomenal increase in the number of newspapers, journals, and books. The educational system was expanded and a whole new generation of writers and—most important—readers was created. For almost two decades, 1919 to 1939, Subcarpathian literature basically included two groups of authors, those who wrote in Ukrainian, and those who wrote in Russian. To the first group belonged individuals like Vasyl' Grendža-Dons'kyj (1897–1974) and Julij Boršoš-Kumjats''kyj (b. 1905).

Grendza-Dons'kyj was a self-educated son of a peasant from the highlands of eastern Maramaroš county. He supported himself as a bank clerk in Užhorod, but devoted all his spare time to writing. He was the first Subcarpathian author to use modern literary Ukrainian and the first to be published in the Soviet Ukraine. His initial volume of lyric poetry, *Kvity z ter'nom* (Flowers with Thorns), which appeared in 1923, was followed by several more books of poetry, plays, and short stories, and by historical works like *Petro Petrovyč* (1937) and *Červona skala* (The Red Cliff, 1938). But it was in his realistic descriptions of the sufferings of the Rusyn peasant in which Grendža-Dons'kyj was at his best. By the time of the Great Depression of the 1930s, the always fragile Subcarpathian economy had taken a turn for the worst. Starvation, mortgage foreclosures, strikes, and protests became part of everyday life. The situation was summed up by Grendža-Dons'kyj in a lament on his homeland.

Vasyl' Grendza-Dons'kyj

Oce mij ridnij kraj! (This is My Native Land)

Landlords/ Prison/
Sorrow/ Affliction/
Chains/ Police—
This is my native land!

The land of our ancestors
is in the hands of the lords,
Spring comes in vain, because for us
there is never really any spring.

But there is affliction, and again prison.
We grieve every day,
We've dried up already
like a stump of a tree.

It is in vain that we
wait for salt and bread,
for soup and beans.
We drink only boiled water.

Neither salt, nor bread,
nor even that boiled water
can we buy . . .
Oh, what a miserable, miserable life!

The grass. The dew.
The scythe will
shape the green fields
if the landlord gives us permission.

But even if he gives it
he still has the authority.
And what use is it to us?
He takes the harvest himself . . .

Landlords/ Prison/
Sorrow/ Affliction/
Chains/ Police—
This is my native land.

Grendża-Dons'kyj's great narrative ability is revealed in another work of social protest, the short novel *Il'ko Lypej: A Carpathian Bandit* (1936). In the twentieth century, Subcarpathian Rus' still had Robin Hoods; that is, individuals who fled to the mountains, robbed from the rich, and gave to the poor. The first of these in the early 1920s was Mykola Śuhaj, immortalized in the well-known Czech novel by Ivan Olbracht. Then, in the mid-1930s, Grendża-Dons'kyj wrote of his own real-life childhood friend, Il'ko Lypej. In this story, the author had a chance to develop two of his favorite themes, the demoralizing effect of wealth and the desire for freedom.

Disowned by his wealthy father for having married a poor girl, Il'ko turns to drink and is sentenced to prison for brawling. He soon escapes and discovers that his wife married only because she expected him to inherit riches. Emotionally distraught, Il'ko refuses to return to prison and characteristically declares: "I will not give up my freedom so soon; I will preserve it in life and death." Thus, like his real-life and literary predecessor, Mykola Suhaj, Il'ko spends his last days as a Robin Hood bandit in the Carpathians—robbing from the rich and giving to the poor. Through Lypej, Grendża-Dons'kyj epitomized the fate of the Carpatho-Rusyn people, a national group that continued to remain culturally, socially, and economically downtrodden. Let us hear an example of Grendża-Dons'kyj's descriptive powers from the introduction to the novel *Il'ko Lypej:*

The Native Region of Volove

> Our Maramaroś mountains are beautiful, but the mountains of the region of Volove are really magnificent. On your way, walking from the village of Berezovo to Volove, just look up into the sky: Deep virgin forests cover the hillsides all around you, here and there a small green clearing shows itself, and the foothills embrace your pathway on both sides. A mountain creek, like a snake, rushes on its way through these giants of nature.

(To be continued)

Paul R. Magocsi

WITH APPRECIATION

The Carpatho-Rusyn Research Center expresses its recognition and profound thanks to Olga Kavochka Mayo for her work during the past five years. Besides serving as Business Manager of the *Carpatho-Rusyn American*, Olga also devoted hours upon hours contributing to the organizational aspect of our Center, which in a sense owes its existence to generous people like her. A second-generation descendant of Carpatho-Rusyns (Lemkians) from Galicia, Olga's talents and services were offered on a voluntary basis. We certainly will miss her and we wish her well in her new work.

RECENT PUBLICATIONS 1977

With this issue, we continue our survey of recent publications. These are from 1977 and will be listed alphabetically. Many of these works are from Eastern Europe and are difficult to obtain. Most, however, can be found in research libraries of major universities (California, Harvard, Indiana, Yale) or in institutions like the Library of Congress, New York Public Library, and Cleveland Public Library. Local libraries can often obtain these works through interlibrary loan. Titles which can be purchased will be designated as such.—Editor

Aristov, Fedor F. *Karpato-russkie pisateli* (Carpatho-Russian Writers), Vol. I. Bridgeport, Conn.: Carpatho-Russian Literary Association, 1977, 48, xvi, 304 p.

Thanks to the financial support of the Connecticut industrialist, Peter S. Hardy, this valuable work by Aristov, first published in Moscow in 1916, has finally been reprinted. This new edition also includes an introduction by Pantelejmon Jur'ev, providing a biography about Aristov and the Carpatho-Russian Museum he founded in Moscow before World War I.

The work by Aristov includes a brief history of Carpathian Rus' (understood by the author to mean Galicia, Bukovina, and Subcarpathian Rus') followed by comprehensive biographies and bibliographies of eight writers and national leaders. Among those treated are the Subcarpathians A. Duchnovyč, I. Rachovskij, and A. Dobrjanskij. Because of the Revolution and Civil War in Russia, the planned volumes 2 and 3 of Aristov's work never appeared, although volume 2 was set in type. It is hoped that someday volume 2 can be found and published.

Bajcura, Tamara. *Ivan Semenovic Orlaj: zizn' i dejatel'nost'* (Ivan Semenović Orlaj: His Life and Activity). Bratislava and Prešov: Slovackoe pedagogičeskoe izd., otdelenie ukrainskoj literatury, 1977, 240 p.

This is the third Russian-language monograph by the historian T. Bajcura dealing with the intellectual emigration of Carpatho-Rusyns to the Russian Empire at the beginning of the nineteenth century. Like all her writings, this is a well-researched study based on archival sources and the first full-scale biography of Orlaj, a philologist who served as director of two gymnasia in the Ukraine and who was instrumental in organizing the medical profession in Russia.

Baran, Oleksander. *Homiletycni 'Besidy' Mychajla Luckaja z 1830 r.* (The Homiletics of Michael Lučkaj from 1830). Winnipeg: Ukrajins'ka Vil'na Akademija Nauk, 1977, 85 p.

This brochure is a reprint of an article that first appeared in the Ukrainian Free Academy of Sciences Journal, *Slavistica,* Vol. 76. The author provides a brief biography of Lučkaj, followed by a linguistic analysis of the 'Besidy' (Homiletics) which show how local dialectisms were incorporated into the Church Slavonic literary language of Luckaj and other mid-nineteenth-century Carpatho-Rusyn writers.

FOLK LIFE AND LORE

Have you ever noticed how, in comparison to city folk, the language of our grandparents and generally that of country people contains an abundance of colorful "turns of speech" which somehow capture the essence of any situation or problem? These "turns of speech" may be used to admonish, to joke about, to deflate, or to bolster the spirit of anyone or anything. They give pause, sometimes function as an educational tool, bring a knowing smile to the face. What are these "turns of speech"? Proverbs. In this article we shall be talking about and choosing our examples from Carpatho-Rusyn proverbs—*poslovyci*.

Proverbs are short, witty, traditional expressions, describing in one statement some recurrent problem or situation or presenting a point of view at once wise and homey, universal and simple. Proverbs please us because they are concise, easy to remember, and in a sense reassure us that we are not the first to confront some particular dilemma; certain nasty situations, they suggest, have probably occurred before and have been overcome in some way.

Proverbs are a type of folklore which has arisen among all peoples of the world and has been widely collected and studied by folklorists. The origin of proverbs is certainly obscure, but folklorists hypothesize that individuals may have formulated an idea at a given moment—perhaps as a pithy remark or intended as an instructive example of a truth—and then tradition accepted and adapted the remark as a proverb. While city and industrial life have not produced many proverbs, urban inhabitants among the Slavs in Eastern Europe and the Soviet Union may still surprise the perceptive listener with their extensive command of proverbs. Our Carpatho-Rusyn immigrant grandparents and parents brought with them this rich folklore, but by the second and third generations of descendants, the use of old country proverbs, along with the Carpatho-Rusyn dialects themselves, has faded. The saving grace is that some of us interested in folklore are looking now to collections of proverbs from the Old Country and to scattered references here in the United States. We are studying both the uniqueness and universality of Carpatho-Rusyn proverbs; for proverbs, like most folklore, have equivalent or exact counterparts among different peoples.

Traditional proverbs most often constitute a single statement with at least one subject and verb. Now, there are numerous related verbal formulas which may sometimes resemble proverbs, but are not proverbs in a strict sense of the word: mottoes, slogans, clichés, expressions of greeting and parting, literary epigrams, etc. There are, for instance, such constructions as *proverbial comparisons* [the accents here mark stress]: *Jáka mátka, táka Kátka; jákŷj ótec, tákŷj sŷn* (like mother, like daughter [a possible daughter's name "Kathy"]; like father, like son). A negated analogy of this sort might be *ni rŷba, ni mjáso* (neither fish nor fowl). These constructions employ stylistic devices found in proverbs (and common in poetry) such as comparisons, contrasts, rhyme, repetition, parallelism, etc., but are lacking the subject-verb set possessed by genuine proverbs.

Some proverbs are direct, straightforward statements, such as: *Lípsŷj dóbrŷj súsyd, jak nédobrŷj brat* (a good neighbor is better than a bad brother). Most are metaphoric, that is, they use language which implies a comparison between things. In addition, many international proverbs, including those of Carpatho-Rusyns, reflect an origin in an agricultural or village setting: *Sto posíješ, to i póżneś* (what you sow, that you will reap) or its variation *Chto skúpo síje, skúpo żne* (whoever sows meagerly will reap meagerly); and *Kuj żelízo pókŷ horjáče* (strike while the iron is hot—a reference to blacksmith's work).

Granted, proverbs express no extraordinary moral ideal, but they sum up everyday experience on how to get on in the world. Their homey wisdom may be intended to direct behavior, such as in admonishing greed—*Čužóje ne żádaj, a svojé ne pustý* (don't be greedy for that which is not yours, but don't let go of your own) or reprimanding carelessness: *Lípše ne obíščáty, jak slóvo ne poderžáty* (don't make promises if you can't keep your word). They observe the secret of success—that nothing comes easily, without hard work: *Nikómu v ústa ne vlétyt' pečénŷj hólub* (literally: into no one's mouth will fly a baked pigeon). They warn against conniving and dishonesty: *Pid kŷm jámu hrébeš, sam i do njéj ypádeš* (you yourself will fall into the holes you dig under others).

Some proverbs are metaphors based on observations of medicine and the weather, for example: *Za chvóroho colovíka dorohŷj medycínŷ njet* (no medicine is too expensive for a sick man); or *Jédna lástoćka iší ne róbyt' vesnú* (literally: one swallow doesn't make springtime—or don't count your chickens before they hatch). Other proverbs express ideas of a legal nature: *De dvóje vádjatsja, tam trét'ŷj korystáje* (where two argue, a third benefits). Finally, some metaphoric proverbs come right into the home: *Jak sobí postélyš, tak búdeš spáty* (the way you make your bed, that's the way you'll sleep in it).

Entire collections and studies of proverbs of many peoples are available, but no substantial equivalent for Carpatho-Rusyn proverbs has appeared in English translation. For the sake of preserving our ethnic heritage, and in honor of our grandparents—all of them natural philosophers of life—let us start now and take the time to ask them for examples of proverbs. Any proverbs you may collect this way, please jot down and send them to the editor of the *Carpatho-Rusyn American* with the name, if possible, of the informant and the village or county he or she is from.

There is much work to do in collecting and preserving what we can of our ethnic heritage, but remember—a long journey begins with the first step (*daléka put' počinájesja s pérsŷm krókom*).

Patricia A. Krafcik

OUR FRONT COVER

Traditional stable, Horjany (near Užhorod, Transcarpathian Oblast'), photographed 1921.

Non-Profit Org.
U.S. Postage
PAID
Madison, Wisconsin
Permit No. 974

THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.

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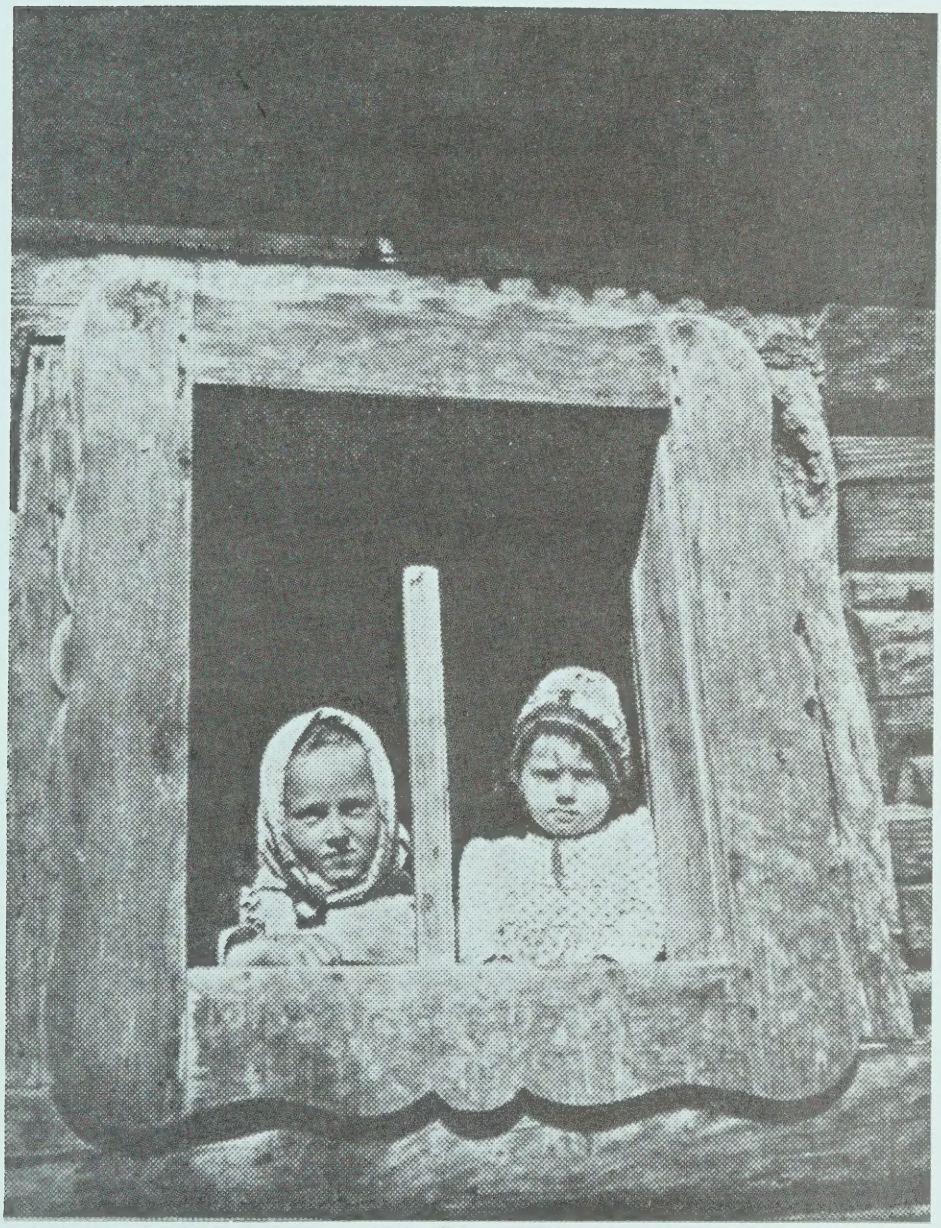
CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



Vol. IV. No. 2 Summer 1981

While it is always a time of great joy and profound peace, spring and the Paschal season inevitably carry with them a good deal of hectic activity as well. This year was no exception, with certain events having far-reaching implications for all of us. Let me share some of my observations on these events with you.

Our semester at the University of Pittsburgh concluded in time for me to spend Holy Week and Pascha with my family in Cleveland. Numerous church services carried us step by step through the Paschal Passion. Processions under starry spring night skies on Good Friday and Good Saturday drew us above and beyond chronological time in the style of our ancestors. Before dawn we broke the fast with blessed Paschal foods which brought us again in touch with the good earth in a most delicious way.

Coinciding with the Paschal season and, fortunately, with my visit to Cleveland, were two events sponsored by the Byzantine Catholic Diocese of Parma and hosted by Bishop Emil J. Mihalik, whose kind acquaintance I finally made. These were a Senior Citizens' Fellowship luncheon and an evening lecture, both on April 29th and featuring Dr. Paul R. Magocsi as speaker [see RECENT ACTIVITIES]. At the first, over 450 elderly folk filed into Parma's St. John the Baptist Cathedral hall, radiant from a late morning Divine liturgy celebrated with Carpathian congregational plainchant. Grandmothers and grandfathers were there with their markedly Slavic faces—as if one enormous family; some spry, some showing signs of age, but gracefully; happy to share company, comparing notes, reminiscing. There sat a wonderful and very elderly woman, slightly bowed with age, probably a great grandmother, dressed in dignified European black, her head swathed in a black babushka, her wise eyes looking out from a distant era, from some other very different time and world. And an elderly man with deepset blue eyes, marvelous handlebar moustaches, large capable hands—he may have braved the River Tisa on a wooden log raft or guarded herds on a mountainside as a boy, maybe worked in the mines or mills as a young man, painfully familiar in those days with hot sweat and a hungry stomach.

Dr. Magocsi greeted this venerable audience, reminding them that they are the repository of precious information and treasured memories, possessing the conscience of our ethnicity which only they can pass on to younger generations. He encouraged them to support the endeavors of young people in exploring ethnic origins, and invited them to his evening lecture.

The site of the evening lecture was again St. John's Cathedral Center. A moderately-sized but highly responsive crowd was in attendance. After his talk on Carpatho-Rusyn ethnicity in Europe and in the United States, Dr. Magocsi fielded a barrage of questions regarding everything from the origin of Rus' to the state of Rusyn ethnic consciousness today. Of special interest were questions about the relationship between Carpatho-Rusyns and their Slavic neighbors —Slovaks, Poles, Ukrainians, as well as with Hungarians and even Austrians from the period of the Austro-Hungarian Empire. Two hours after it had commenced, the session closed, with a handful of people remaining to chat with the speaker and with each other.

Just before the evening session, I made the acquaintance of Steve Mallick, a general science and chemistry instructor in the Cleveland area schools, with whom I had had previous correspondence. Like so many of us, he has wrestled for years with questions about Carpatho-Rusyn ethnicity, ethnic origins and culture, our ties with other Slavs, and so on. Through our efforts in the newsletter and from other publications of the Carpatho-Rusyn Research Center, he has begun to formulate a clearer understanding of our people and its history. Steve has also now become the coordinator of the C-RRC membership campaign whose results will open new possibilities for all of us to explore and discover our ethnic heritage. We have discussed these possibilities in previous issues and will do so in the future.

Of course, I could not depart Cleveland without a Paschal pilgrimage to St. Theodosius Orthodox Cemetery where my maternal grandparents are buried. The afternoon was mellow, fragrant with sun on fresh sticky greenery and early spring blossoms. Enclosed crimson vigil lamps were lit here and there, and scattered over some of the graves were brightly colored eggs, the remains of Paschal visits by friends and family. After making the rounds to graves of relatives, I sat down on the warm grass and gazed at the gravestone photographs of Anna and Mychajlo. This time I had something very special to tell them—that for the first time, I would be travelling to the homeland. For a long time I have needed to study Slovak, as well as Rusyn dialects, in order to pursue my interest and work in the folklore of eastern Slovaks and Rusyns. A summer language and culture program sponsored by Comenius University in Bratislava was being offered and would provide the opportunity for me to continue language study and travel to Slovakia, whose eastern tip is a historical home for thousands of Carpatho-Rusyns. I had been to eastern Europe before for extensive periods in and throughout the Soviet Union and Yugoslavia, but had never gotten near the eastern Slovak and western Ukrainian Carpathian area. This summer program was to conclude with a journey precisely to eastern Slovakia.

The map of east central Europe flashed across my mind. Now I would be able to see not only the Košice area from where my father's parents—Slovaks—had come, but also the Prešov Region—Prjaševščyna—homeland of Anna and Mychajlo. Something else flashed before my eyes—an old, worn winter photograph of my great grandmother and two of her daughters standing on the porch of their wooden house with rolling, snow-covered hills in the background—a moment of time frozen years ago. I could imagine that land in a spring like this.

What would I find this summer? What would I feel? Under that warm afternoon sun next to my grandparents I felt only a wonderful rush of anticipation. But for the time being, back to Pittsburgh . . . Chrystos voskres, Christ is risen, Anna and Mychajlo! That, after all, is the greatest event of Pascha.

AUGUSTINE STEFAN

In his 88th year, Professor Augustine Stefan is the patriarch among Carpatho-Rusyn cultural activists living in the West. He was born in 1893 in the Rusyn village of Poroškovo, then in the old Hungarian county of Ung (Už). His father, Emeljan, was a Greek Catholic priest, as was his maternal grandfather Evgenij Fencik (1844–1903), the well-known Carpatho-Rusyn cultural leader. Augustine, too, studied for the priesthood in the Užhorod Theological Seminary, but after completing his higher education at the University of Budapest (1914–1918), he took up a career as an educator. For the next two decades, Stefan devoted himself to uplifting the cultural level of his Carpatho-Rusyn people. He did this not only through pedagogy, but in the footsteps of his father (the founder of the first reading room and cooperatives in Subcarpathian Rus'), through political and social activity as well.

Professor Stefan is most widely known by the thousands of students and scores of teachers who were privileged to study and work with him. He began his pedagogical career in 1918, as a professor of mathematics and physics at the Užhorod Teachers College. After Subcarpathian Rus' became part of the new Czechosolvak republic, Professor Stefan taught at the Užhorod gymnasium (1920–1922) and then was appointed director of the State Commercial Academy located in Užhorod and later Mukačevo, a post he held from 1922 until 1938. He also wrote numerous textbooks, co-authored a grammer (1931), and served as associate editor (1929–1938) of the Subcarpathian teacher's journal *Ucytel's'kyj holos.* Already during the 1920's Professor Stefan became committed to the view that Subcarpathian Rusyns were part of the Ukrainian nationality.

Besides pedagogy, Professor Stefan was engaged in the political and social life of Subcarpathian Rus'. He was active during the revolutionary years of 1918–1919 as a member of local national councils that were deciding the political fate of the homeland. Later he served as a member of the city councils of Užhorod (1922) and Mukačevo (1933–1937) and was a leading figure in the pro-Czechoslovak Agrarian Party (1929–1938). In the cultural sphere, he was an associate editor of the first Subcarpathian daily newspaper, *Rusyn* (1920–1922), and a founding member of the Prosvita cultural society (1920–1939).

Professor Stefan was especially active after his homeland received its long-awaited autonomy in October 1938 and was soon after renamed the Carpatho-Ukraine. He was responsible for the autonomous province's educational and religious affairs, for which he was named minister in March 1939. He was also elected a member and then president of the first Subcarpathian autonomous diet. As president of the diet, it was Professor Stefan who presided over the declaration of Carpatho-Ukrainian independence on March 15, 1939, the very day the Hungarian army entered the area and made it once again part of Hungary.

In the wake of the Hungarian invasion, Professor Stefan was forced to flee his homeland, never to return. Almost immediately, however, he resumed his pedagogical work, as director (1939–1940) of the Ukrainian Academy of Commerce in Bratislava, then as director (1940–1949) of the Ukrainian gymnasium near Prague, which after World War II was transferred to Augsburg in the U.S. zone of Germany. In 1949, he emigrated to the United States, where he taught at the Ukrainian Catholic high school for girls in Stamford, Connecticut until his retirement in 1969.

Photograph from 1926.

During more than half a century of teaching on two continents, over 5,000 students have experienced the gentle guidance of Professor Stefan. Many more people have been enlightened by his writings, most of which have dealt with the history of his Subcarpathian homeland. And from his retirement residence in Philadelphia, Professor Stefan has remained a steadfast supportor of the *Carpatho-Rusyn American* and its cultural work. We thank him for his encouragement and wish him many more years of health and prosperity.

In the third installment of this article, the author dealt with a handful of nineteenth-century Carpatho-Rusyn writers who wrote their works in Russian. He also discussed briefly the generation of writers at the turn of the twentieth century who employed Subcarpathian vernacular in their publications. Finally, two groups of writers emerged after World War I and chose to write either in Ukrainian or in Russian; the former were introduced with excerpts from Grendža-Dons'kyj.—Editor

(Part 4)

Grendža-Dons'kyj felt himself and his Subcarpathian people to be part of the Ukrainian nationality. This is repeatpeateđ several times in his works, but is perhaps most graphically illustrated by the Greek Catholic monk, Sevastijan Sabol (b. 1909), who under the pen name Zoreslav published two volumes of poetry during the 1930s. From the collection of poetry *Sonce j blakyt'* (*The Sun and the Blue Sky,* 1936), we read:

Hotovi (*They are ready*)

They are ready, they are ready,
Flowering ranks. . . .
In the East it's becoming light,
In the East it's burning bright,
Appear, O Prophet,
Messiah, Messiah, Come!

The day will come
And the fiery redness of the sun will begin,
And a gush of fire will flow like lava
To torment the horse-mounted hundreds.

Unbridled columns will go forth
Like a storm, like thunder and anger and dread.
The age-long boundaries will fall,
And you will tremble, Holy Russia!
You will be upon their lips
And you will go within their hearts,
In the first of the fiery ranks,
O Messiah!

And with a song Kiev will respond again,
Hosanna, Hosanna!
It is done!
It is ready!

And in the halo of the suns,
In a storm of song,
It will arise from the ruins,
It will arise,
This last garlanded liberty—
This majestic, holy aureole
Of the Ukraine.

If Subcarpathian Ukrainophile authors looked to the Ukraine for salvation, their counterparts, the local Russophiles, looked to Rus' and to Holy Russia:

Don't forget these prophetic words,
My friends, my brothers:
Only great Moscow
Will hold us in her embrace.

All these fields and mountains,
From Užhorod to the Kremlin—
This is the Russian expanse,
This is the Russian land!

That was from the poem "Ne zabud'te" (Don't Forget), published in 1933 by Michail Popovič (1908–1955), a young Rusyn student from Bereg county who was then studying law at Prague's Charles University. But the best representative of Russian-language literature in Subcarpathia is from the pen of Andrej Karabeleš (1906–1964), who published two large collections of poetry in the late 1920s: *Izbrannyja stichotvorenija* (*Collection of Poetry,* 1928) and *V lučach razsveta* (*In the Rays of the Dawn,* 1929). Karabeleš was only 22 years old at the time, and though on one level he looked for the salvation of his people in Russian civilization, on another more deeper level he was troubled by a profound pessimism about life and existence in general. From his poem "Gde sčast'e?" (Where is Happiness):

We were born to be happy,
But all of us die without happiness.
No matter how we strive for happiness,
We won't find it in this world.

Poor mankind doesn't know
Where to go, what to strive for,
And so he wanders a whole lifetime,
And without happiness lies down to sleep.

Wherever we look, wherever we go,
We haven't the strength to find happiness:
It is shrouded in eternal sleep,
It is buried in the lifeless grave.

It is interesting to note that both the Russophile Karabeleš and the Ukrainophile Grendža-Dons'kyj lamented the poverty-stricken state of the Subcarpathian highlands, but whereas Karabeleš seemed to be crushed by cruel reality into a state of deep depression and pessimism, Grendža-Dons'kyj reacted to these same conditions with a sense of hope in the future. From the conclusions to Grendža-Dons'kyj's poem "Verchovyna" (The Highlands):

My people are suffering
Still more than they have suffered.
Oh, how I have cried,
Oh, how I have wept!

But I truly believe
There will come that time
When for us the sun
Will also shine.

We will raise on high
Our banner,

And the song of the Highlands
Will be heard once more.

Andrej Karabeleš

Unlike their nineteenth-century predecessors, the younger Subcarpathian Russophiles had an oppotunity to learn literary Russian, primarily at the Mukačevo gymnasium, which during the Czechoslovak regime was staffed largely by Russian émigrés. By the late 1930s a host of Subcarpathian writers like Vasilij Doboš (b. 1917), Emeljan Baleckij (b. 1919), and Andrej Patrus-Karpatskij (b. 1917) had mastered literary Russian. Nonetheless, there was a constant threat that education itself would alienate these men from their still largely illiterate people. Also, Great Russian, the language of Puškin, Tolstoj, and Turgenev, which these writers held as ideals, was very far from the speech of the Rusyn peasants. This state of alienation, this feeling of being an immigrant in one's own homeland, was best expressed in a 1940 semi-autobiographical poem by Emeljan Baleckij, who since his student days has remained in the capital of Hungary, where he is today a professor at the University of Budapest:

Èj, zemljak! (Hey, Fellow Countryman)

Hey, fellow countryman, don't you hear?
Don't you hear the shout?
There up in the Highlands
Your mother Marika is crying . . .

She is crying and cursing her son.
The far-away city
Has stolen her son away,
Has taken him off into the big world.

The son has forgotten his simple tongue,
He doesn't know his mother . . .
His mother cries in the Highlands,
Cursing her son.

The motherland cries and sighs . . .
The grandsons wrinkle their brows.
Hey, fellow countryman, don't you hear?
There's going to be thunder and fury.

I cannot leave this discussion of the Czechoslovak period without saying a few words about Subcarpathia's only satirist, Ivan Roznijčuk, who wrote under the pseudonym Marko Barabolja. About this enigmatic figure we know very little, other than that he was born near Rachiv in the eastern Maramaroš county in 1910, that he served as a school teacher during the 1930s, and that he died sometime after 1944. His sharp pen focused on two problems which dominated Subcarpathian life during the 1920s and 1930s: (1) the so-called "jazykovyj vopros" or language question; that is, which language would be accepted for use—literary Russian, literary Ukrainian, or a standardized Rusyn based on local dialects; and (2) the autonomy question; that is, when would Subcarpathian Rus' finally receive self-government. In a satirical play entitled "Oj stelysja ty, barvinku, na joho mohyli" (O, periwinkle, spread yourself upon his grave), subtitled "a tragedy that takes place in the year 1999," the dialogue begins with a teacher asking his student: "Tell me, Peter, what do you know about the development of literature at the beginning of the nineteenth century?" Hesitatingly, the student answers:

> At that time, as if a punishment from heaven, poets sprouted up and set themselves to composing sonnets and odes. Transcarpathia, which had experienced difficult times, had in the end also begun to fabricate a literature. Books and newspapers began to appear; reading rooms, schools, and cultural circles were established. But all this provided an incentive for the so-called 'language question', which lasted a long time and considerably advanced the cause of culture, because later it got a hold on everyone's tongue . . . The time when the 'language question' dominated the situation was the most romantic in the history of Transcarpathia. Just imagine, everywhere in the towns and villages—in reading rooms, in theaters, in government offices, in coffee houses—everywhere, wherever people got together, they rehashed the 'language question'. Oh, what times they were! When, for instance, the weather hadn't changed for a long time, and people, getting together, had nothing to talk about, they still had one subject—the 'language question.'

(*To be continued*)

Paul R. Magocsi

Duklja, Vol. XXV, Nos. 1–6 (Prešov, 1977), 80 p. each issue.

Like other volumes of *Duklja,* this one contains a large number of new literary works by Ukrainian-language writers in the Prešov Region of Czechoslovakia, especially by Mychajlo Drobnjak and the very talented Stepan Hostynjak. There are also several biographies of contemporary cultural leaders: Fedir Kovač on the writers Milan Bobak, Illja Halajda, Viktor Hajnyj, Josyf Zbihlej, Marusja Njachaj, and Miroslav Nemet; and Mychajlo Hyrjak on the musicologist Jurij Kostjuk. Important scholarly studies are by Olena Rudlovčak on the little-known nineteenth-century cultural leader Petro Kuz'mjak; Jurij Kundrat on the literary works of Vasyl' Grendža-Dons'kyj in the journal *Naša zemlja* (1927–29); Mychajlo Mol'nar on the relations of Carpatho-Rusyns with the nineteenth-century Slovak leader Bohuš Nosak-Nezabudov; Mychajlo Ryčalka on the educative role of the post-World War II chidren's journal, *Kolokol'čik-Dzvinočok*; and Vasyl' Kapišovs'kyj on the life and work of Osip Markov, the legal historian and ethnographer who wrote many studies on Subcarpathian Rus'.

Grabar, Oleg A., ed. *Putjami istorii: obscerusskoe nacional'noe, duchovnoe i kul'turnoe edinstvo na osnovanii dannych nauki i žizni* (Along the Paths of History: Common Russian National, Spiritual, and Cultural Unity on the Basis of Scientific and Real Facts), Vol. I. New York: Izd. 'Svobodnogo Slova Karpatskoj Rusi', 1977, 304 p.

This is a collection of 67 articles, most of which had previously appeared in the Russian-language journal *Svobodnoe Slovo Karpatskoj Rusi* (Newark, N.J.) and which stress the Russophile interpretation concerning the history of Subcarpathian Rus', Galicia, and Bukovnia, collectively referred to as Carpatho-Russia. It includes some useful articles by the scholar, Georgij Gerovskij, and by the political and religious activist, Aleksander Gerovskij.

Iz istorije vojvodanskih rusina do 1941. godine (On the History of the Vojvodinian Rusyns before 1941). Novi Sad, 1977, 180 p.

This is the first book in any language to provide a historical survey of the Rusyns (at least down to 1941) living in the Bačka (Vojvodina) of Yugoslavia. It includes five chapters, written in Croatian, and all based on documents from local archives: (1) mid-18th to mid-19th century by S. Gavrilović; (2) 1848–1890 by B. Vranešević; (3) 1890–1918 by A. Lebl; (4) the interwar years by N. Gaćeša; and (5) Rusyns in the socialist movement before 1941.

Kermas, N. and Hrjadil', H. *Literatura pro Zakarpats'ku oblast' za 1967-1968 roky: bibliohrafičnyj pokažčyk.* (Literature about the Transcarpathian Oblast' for 1967 and 1968: Bibliographical Guide). Užhorod: Zakarpats'ke oblasne upravlinnja kul'tury, 1977, 96p.

This is the second volume in a new series which surveys books and articles published primarily in and about the Transcarpathian oblast'. This volume contains 1201 entries arranged according to 33 subjects. Author and place indices are also included.

Magocsi, Paul R. "The Problem of National Affiliation among the Rusyns (Ruthenians) of Yugoslavia," *Europa ethnica,* Vol. XXXIV, no. 1 (Vienna, 1977), pp. 5–8.

This short article provides an introductory discussion about the 25,000 Rusyns in Yugoslavia who have formulated their own distinct literary language and who have been able to maintain an active cultural life.
(Available from the Carpatho-Rusyn Research Center for $1.00).

Magocsi, Paul R. and Mayo, Olga K. *Carpatho-Ruthenica at Harvard: A Catalog of Holdings.* Englewood, New Jersey: Transworld Publishers, 1977, 149 p.

The Harvard University Library has perhaps the richest collection of materials in the western world on Carpatho-Rusyn culture. As this catalog of printed cards reveals, by September 1977, Harvard held 1,030 titles that deal specifically with Carpatho-Rusyns.

This catalog includes: a brief history and statistical breakdown of the collection (three-fifths of which have been obtained since 1968); photo-reproductions of the 1,030 cards arranged according to 19 subject chapters (such as Reference Aids, Serials, History and Society, Ethnography, Language, Literature, Art and Architecture); and a comprehensive index of authors, editors, and compilers. Besides having a first edition of Bishop de Camillis' *Catechism* (1698), Harvard also has works by Décsy (1797), Bazylovyč (1799–1805), Ol'šavs'kyj (1746), Lučkaj (1830), and other classics of Carpatho-Rusyn writing. Especially impressive are the 79 rare newspapers and journals. The value of this catalog becomes evident when it is realized that many works in Harvard's collection are accessible to the community through Inter-Library Loan.

Magocsi, Paul R. and Strumins'kyj, Bohdan. "The First Carpatho-Ruthenian Printed Book," *Harvard Library Bulletin,* Vol. XXV, No. 3 (Cambridge, Mass., 1977), pp. 292–303.

The prestigious *Harvard Library Bulletin* has devoted an article to the *Katechysys" dlja naouky Ouhrorouskym" ljudem* (Catechism for the Instruction of the Hungarian-Rusyn People), published by Bishop Joseph de Camillis in 1698. Havard's Library recently obtained one of the seven extant copies of the first (and only) edition. Dr. Magocsi provides a historical introduction, Dr. Strumins'kyj a linguistic analysis. Five plates show facsimiles of the title page and other representative pages.

(Available from the Carpatho-Rusyn Research Center for $2.50)

Marina, Gyula. *Ruténsors-Kárpátalja végzete* (The Rusyn Destiny and Subcarpathia's Fate). Toronto: Patria Publishing Co., 1977, 216 p.

Rev. Marina is a Greek Catholic priest now living in the United States, who between 1939 and 1944 served as head of the Subcarpathian section of the Hungarian Ministry of Education and Culture in Užhorod. The present book contains the memoirs of this Rusyn leader who, during the interwar years of Czechoslovak rule, supported local pro-Hungarian political parties and then was appointed to an influential cultural post after the Hungarians took back Subcarpathian Rus' in 1939. These memoirs, written in Hungarian, provide a rare insight into the attitudes and interpretations of twentieth-century Rusyn history by a sympathizer of the Hungarian regime.

RECENT ACTIVITIES

New York, N.Y.: One of the oldest and rarest books published for Carpatho-Rusyns has been found in the United States. It is the *Bukvar* (Primer) attributed to Bishop Ivan Bradač (1732–1772, consecrated 1771) of the Greek Catholic diocese of Mukačevo and published in 1770 in Vienna. Because this school text was suspected of containing "schismatic" teachings, most copies were destroyed, except for ones still held in Vienna, Košice, and now New York. The last copy comes from the collection of Paul M. Fekula, a noted Slavic book collector, and has been described in a recent publication: *Kievan, Galician, Volhynian and Transcarpathian Old Cyrillic Printed Books from the Collections of Paul M. Fekula* (New York, 1981), compiled by Edward Kasinec and Bohdan Struminskyj.

Chicago, Ill.: On March 29, 1981, Rusyn cultural instructor Jerry Jumba directed a Rusyn Cultural Roots program at St. Mary School, sponsored through the office of Byzantine Catholic Bishop Emil J. Mihalik. The children performed Carpatho-Rusyn songs and dances, and the seventh and eighth graders enacted scenes from a Rusyn wedding play arranged by Jumba.

Joliet, Ill.: On April 25, 1981, children of St. Mary School presented an Easter Pageant which included a performance of Rusyn songs and dances taught by Jerry Jumba. Jumba's instruction was supported by the Rusyn cultural roots program through the office of Bishop Emil J. Mihalik.

Cleveland, Oh.: On April 29, 1981, the Byzantine Catholic Diocese of Parma Stewardship Appeal Program sponsored Dr. Paul R. Magocsi as featured speaker at a Senior Citizens' Fellowship Luncheon and an evening lecture, both at St. John the Baptist Byzantine Catholic Cathedral Center. The events were hosted by Bishop Emil J. Mihalik. Dr. Magocsi spoke on Carpatho-Rusyn ethnicity, its evolution in Europe and the United States, and its possible directions in the future.

FUTURE ACTIVITIES

Pittsburgh, Pa.: In the fall semester, 1981, the University of Pittsburgh College of General Studies is offering a course entitled *American Ethnic Traditions: The Slavic Experience.* The course meets for fifteen Tuesdays from 5:20-7:50 p.m. Lectures, readings, and films will examine the prehistoric development, early history, expressive culture, social structure, immigration to America, and interaction with twentieth-century American society of the Carpatho-Rusyns. Professor Arthur Tuden of the Department of Anthropolgy is the main instructor. Guest speakers from several academic disciplines and the local Carpatho-Rusyn community will be featured. Students will learn how to collect oral histories. Those interested in registering for the course should make immediate inquiries at the Registrar's Office of the College of General Studies (412-624-6610). For additional information about the course itself, contact Professor Tuden at 412-624-3389.

WITH APPRECIATION

The Carpatho-Rusyn Research Center expresses its appreciation for unsolicited donations from: Joseph A. Kovalyak (Mt. Rainier, Md.)—$10.00; Professor Evan Lowig (Kodiak, Alaska)—$10.00; Helen S. Regan (Newberry, Mass.)—$10.00; and George Shanta (Toronto, Ont.)—$10.00. These and any other tax-deductible donations will be used to further our publication program.

OUR NEXT ISSUE

The next issue of the *Carpatho-Rusyn American* (No. 3, Fall, 1981) will be a special one. It includes a controversial reaction to the work of the Carpatho-Rusyn Research Center which was published in the leading Ukrainian intellectual journal in the West. Our response to the above article will be printed as well.

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THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.

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CARPATHO-RUSYN AMERICAN

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Vol. IV, No. 3 Fall, 1981

FROM THE EDITOR

As announced in the summer issue, this fall issue is special. In addition to the biography and recent publications, it is minus some of the sections usually found in our newsletter. This issue deals with an article written as a book review of the most comprehensive study done up to now on the history of Subcarpathian Rus'. The article is relevant to us because it brings into question our interests and concerns. I feel it necessary to offer first some background information before presenting excerpts from the review and the author's response.

The historian, whether writing on contemporary or past events, chooses from a vast number of facts and describes them as he perceives them. His selection of facts and conclusions are influenced by his education and intelligence, and also by preconceived patterns of thought or beliefs, some so deeply engrained that he himself may be unaware of their power on his thinking. This explanation is simply meant to indicate how difficult it is to write about history. The processes involved in such writing are eminently complex, and particularly when they concern an area and people characterized by years of foreign domination and struggles about identity and where a variety of forces are in conflict.

Publications on the history of Subcarpathian Rus' provide a case in point. They are surprisingly numerous, written over decades and in many languages. Some publications are based on good scholarship; many, however, range from mediocre to bad, depending on factors such as the kinds of sources available to the writer, the writer's own abilities and biases, and so on. A large number obviously express exclusive views of one or another of the various political or religious persuasions prevalent in Subcarpathian Rus', and they must be read with great caution by the conscientious historian as well as by the layperson seeking reliable information.

The first solidly-trained modern scholar to examine the complex history of the nationality question in Subcarpathian Rus' is Dr. Paul R. Magocsi of the University of Toronto. His book, *The Shaping of a National Identity: Subcarpathian Rus' 1848–1948,* first emerged as a doctoral dissertation at Princeton University, and after some ten years of additional research and writing at Harvard University, it was published by Harvard University Press in 1978. Now in its second printing, it has been the subject of numerous reviews from all over the world. As with all good scholarly works, the study has been both praised and criticized, although an examination of informed opinion in the reviews shows more of the former than the latter.

The most extensive and detailed review is of particular importance to us. It appeared in *Sučasnist'* (Vol. 20, no. 6, June 1980), the leading Ukrainian-language journal of literature and politics published in the West, and is entitled "Sproba novitnoji istoriji Zakarpattja" (An Attempt at a Modern History of Transcarpathia). Its author, Loyola University professor of political science Vasyl Markus, is a native of Subcarpathian Rus'. He lauds Magocsi's book as "solid in breadth, scholarly apparatus and methodology," asserting that it shows "exemplary scholarly exactitude" and "a proper assessment of facts and sources." He notes Magocsi's "relatively generous measure of objectivity" and stresses his use of "more sources than any other who has researched this topic."

From here on, Markus discusses what he judges as weaknesses in the work. He questions the "scholarly schema" of the book which he perceives as Magocsi's premise that the Subcarpathian Rusyns were and are a separate entity for whom the question of national allegiance could have had any of three solutions (autochtonous Rusyn, Russian, Ukrainian) until the mid-20th century. Markus disagrees with Magocsi's use of nomenclature such as "Rusyn" for Subcarpathians, including some today, and "Ukrainophile" for Subcarpathians who began recognizing themselves as Ukrainians in the period under discussion. He criticizes Magocsi's examination of Subcarpathian Rusyn social and historical development and of the process of national self-determination, insisting that Magocsi should have stressed more what he, Markus, defines as "already national consciousness" among the Transcarpathian and greater East Slavic community long before 1848.

Markus then raises several minor issues, and finally discusses the Rusyn-American situation today, including the existence of the Carpatho-Rusyn Research Center and the *Carpatho-Rusyn American* newsletter. He confronts the issue of Rusyn-Ukrainian relations in the United States, warning that Rusyn-Americans must recognize themselves as Ukrainians in order to continue to exist with an ethnic identity.

Magocsi has written a response to the Markus review, entitled "Misreading History: A Reply," which will appear as well in *Sučasnist'* (No. 7, 1981). Magocsi denies that he had any preconceived notions about the "separateness" of Subcarpathian Rusyns, and he reiterates that it is simply an objective historical fact that the Subcarpathian Rusyns indeed had a choice of national orientation in the century 1848–1948. He also denies the validity of thinking which says that because Subcarpathian Rusyns (especially in Soviet Transcarpathia) are Ukrainians today, they always were so in the past. His approach, which he insists ought to be the historian's proper approach, is a *tabula rasa*; that is, "the historian applies his analytical tools to a situation without any preconceived notions."

As for nomenclature, Magocsi defends his use of the term "Rusyn" by stating that "the name used to describe any group should be that employed by the group itself." The national awakener, Aleksander Duchnovyč, and others, used the term "Subcarpathian Rusyns" (Podkarpatskî Rusynȳ) and that is sufficient support for its usage. Many of today's immigrants from Rusyn areas in Czechoslovakia, Magocsi asserts, identify themselves as Rusnaks. With "Ukrainophile" (as with Russophile or Rusynophile), Magocsi insists that there is nothing insulting intended: Ukraino-, Russo-, Rusyno- being a national prefix, -phile a suffix meaning "supporter of." He simply chose this terminology as the most appropriate when analyzing conflicting national ideologies and their proponents.

In like manner, Magocsi addresses each of Markus's arguments, including the latter's last section on the "ideological aspect of the work." While it would be impossible for us to publish in full both Markus's lengthy review and Magocsi's lengthy response, the final sections of each are reproduced here *verbatim* because of their immediate relevance for us in the C-RRC and as writers and readers of the newsletter. Both passages speak for themselves. Readers are welcome to respond with their impressions. Let us hope that through such discussions we may come to a better understanding of ourselves, our history, and our close Slavic kin.

ALEKSANDER PAVLOVYČ (1819–1900)

Next to Aleksander Duchnovyč, the "national awakener of the Carpatho-Rusyn people," Aleksander Pavlovyč is perhaps the best-known and most popular Carpatho-Rusyn poet. He was born in Čarno, a small mountain village near Bardejov in the Prešov Region of what is today northeastern Slovakia. His father, Ivan Pavlovyč, a Greek Catholic priest, died when Aleksander was only four; his mother followed her husband to the grave a few years later. Thus, the young boy was left an orphan in the care of relatives.

He was first sent to live with his maternal uncle north of the Carpathians in Galicia. There Aleksander began school and learned German and Polish. In 1834, at age 16, he returned to the Hungarian Kingdom, and after completing his Latin and Magyar secondary schooling in four different cities, he entered the Theological Seminary in the western Slovak town of Trnava. It was during his stay in Trnava (1843–1847) that Pavlovyč became acquainted with the Slovak national movement under the leadership of L'udovít Štúr. As a result of this experience, he felt the need to work for the interests of his own Carpatho-Rusyn people and in the best way he knew—through literature.

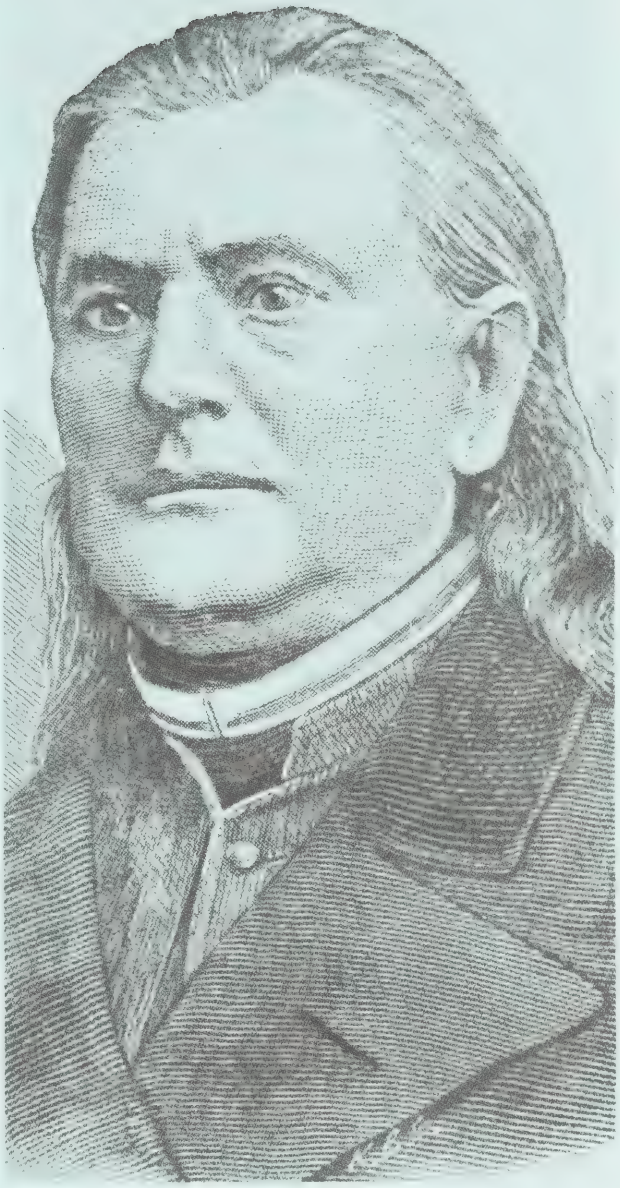
In 1847, Pavlovyč returned to the Prešov Region. He was ordained a Greek Catholic priest and was assigned to work in the episcopal offices in Prešov, where he became close friends with the already culturally-active Duchnovyč. These were times of change, and one year later—1848—revolution broke out in Austria-Hungary. Pavlovyč greeted the revolution, especially because it finally liberated the Carpatho-Rusyn masses from serfdom. During the immediate post-revolutionary years, Pavlovyč worked with Duchnovyč to establish the first Rusyn cultural organization, to publish the first Rusyn literary almanacs and other publications, and later to serve as secretary of the society of St. John the Baptist, founded in Prešov in 1862 to help support the education of young students.

As a Greek Catholic priest, Pavlovyč spent most of his years in two Carpatho-Rusyn parishes—in Beloveža, near Bardejov, from 1851 to 1863, and then in Svidník, from 1864 until his death. It was during this half century of close contact with his people that Pavlovyč learned to experience the trials and tribulations of Carpatho-Rusyn life, an experience he then recorded so vividly in his lyric poetry. Most of his poetry is in fact filled with themes of economic hardship, starvation, and sadness over the fact that such conditions continued to exist even after the revolution of 1848 and that they forced his people to leave their homeland, especially bound for America. As he wrote in one poem, "A Song":

> There where once houses were many
> Today they are empty, everywhere is empty,
> The land and meadows have remained
> And wild bushes have grown
> through everything.

To help instill pride in his people, Pavlovyč also wrote a whole series of patriotic poems filled with expressions of love for the Beskyd Mountains (a range of the Carpathians) and especially for the local Makovycja region—the area between Bardejov and Svidník. In his "Song of the Subcarpathian Rusyn," Pavlovyč addressed his homeland (*Rus' Podkarpatska*):

> Your land is pure,
> Even if it does not give nourishment.



> But your sense of love
> Is rich and fruitful.
> And in the faith of your fathers
> You are strong in deed,
> Not simply in word!

Despite his prolific pen, Pavlovyč succeeded in publishing only one small book of poems (1860) during his lifetime. Instead, most of his works appeared on the pages of local newspapers, as well as in publications for Austria-Hungary's Rusyns that were printed in Vienna and in neighbouring Galicia. However, since 1920, three collections of Pavlovyč's writings have appeared. And finally, in 1969, on the 150th anniversary of his birth, a statue of the "Makovycja Nightingale"—as Pavlovyč came to be known—was erected in the main square in Svidník. A fitting tribute to the memory of a man who worked so hard to capture the essence of late nineteenth-century Carpatho-Rusyn life.

AN ATTEMPT AT A MODERN HISTORY OF TRANSCARPATHIA

The following is the entire last section of the review article by Vasyl Markus in Sučasnist', *No. 6, 1980, pp. 120–122. —Editor*

Notwithstanding the solidity of his research and the sound scholarly methodology that Magocsi applies, the political and ideological underpinnings of his work are clearly evident, and the intention of demonstrating the separate identity of the "Subcarpathian Rusyns," or, at least, of emphasizing the lost opportunity of this ethnic group to become a separate people, runs like a red thread throughout the work.

Although the author admits that this opportunity is past for Transcarpathia, nevertheless he attempts to adapt his historiographic schema and conception to the possibilities for ethnic development of the Transcarpathian immigrant population in America. In Magocsi's case this is not merely a theoretical effort. Along with a group of the younger third or fourth generation intelligentsia of the Transcarpathian immigration in the USA he founded the Carpatho-Rusyn Research Center, which has already issued several publications of unequal merit. The founders obtained the sympathy and support of the church leadership (the hierarchy and some priests), proposing an alterntive to the ethnic-nationalist ideology—an autonomous Rusyn cultural and national consciousness in counterbalance to the Russophile (which endured for a time among the American Transcarpathians), the Ukrainian (which has only an insiginficant influence), but especially in counterbalance to the non-national "Byzantine" orientation which, moreover, has quite strongly dominated Catholic Church circles over the past twenty-five years and spelled complete loss of ethnic identity for this group.

This social and intellectual current required a theoretical basis in history, culture and linguistics. Whether Magocsi wanted this or not, when he began working on the book under review, it potentially (along with other publications) provided and provides such a basis for the Rusyn renaissance in America. We suppose that in time Magocsi quite consciously entered this movement and accepted the role of its intellectual mentor. There is no reason to see anything wrong in this, and the author has no need to deny such a practical purpose, as he occasionally does for some reason. For how else can one explain extrascholarly activities such as the compiling of the dialect phrasebook *Let's Speak Rusyn*?

The author of this article, as a Ukrainian community activist of Transcarpathian origin, sincerely sympathizes with the efforts of Magocsi and his associates to revive the ethnic consciousness of the greatly denationalized Transcarpathian immigration in the USA and to give them, in addition to a "Byzantine" or "Orthodox" religious consciousness, a "Rusyn" national consciousness. Whether this succeeds in greater or lesser degree, it will still be an advance on the ethnic nihilism of the preceding "Byzantine" generation of activists. I personally think that it would be far better for the group itself in America, as well as for their relatives in Transcarpathia, if some sort of Rusyn ethos were preserved here. From the tone and content of the publications and statements of people connected with the Center it would seem that Magocsi and his associates are preparing to revive this Rusyn ethos upon an undefined but popular basis, following in the footsteps of the populist activists of the twentieth century.

But the author of this article has his reservations about this initiative. First, one must recognize that this will be an attempt to do something only for those of Transcarpathian descent in America, who, regardless of their theoretical numbers (approximately 500,000 persons of Transcarpathian origin), can provide only a small number of new members for this new movement. Second, this movement cannot have a significant influence on the "old country" either now or in the future. Within the Ukrainian SSR today, Transcarpathia has quite clearly defined itself as part of the Ukrainian ethos. This has also occurred in the Prešov Region, but, unfortunately, with great losses. Thus, the Rusyn movement in the USA, spiritually and conceptually torn from its roots, is finally losing its *raison d'être*. It will not be able to draw the desired spiritual support or replenish its numbers from the fatherland if it is alienated from the Ukrainian ethos.

The Rusyn Bačka and Srim regions (where the old term "Rusyn" has been preserved among 25,000 Rusyns) cannot be substitute fatherlands, because such a hybrid group cannot inspire the whole movement. In addition, the ideology of this "ethnic group" in Yugoslavia is not at all what Magocsi conceives it to be, if only in this particular work. What exists there is a regional identity, whose bearers more or less affirm some kind of connection with Ukrainianism and Ukrainian culture. It would be pointless to adopt the written language of the inhabitants of Bačka in the USA, for it would be even less comprehensible than literary Ukrainian or Slovak. Also, it has little in common with the dialects spoken by modern Transcarpathian immigrants. The language of *Let's Speak Rusyn* is different from the language of *Ruske Slovo* (*Rusyn Word*) in Novi Sad. In addition to the local speech variants that Magocsi has proposed, we could propose another dozen on the basis of Transcarpathian dialects. The question then arises on what basis could a Rusyn culture in America be built?!

It makes no sense to create something contrary to the processes and effects of the last sixty years in Transcarpathia, for life itself condemns such an initiative to failure. Still, such a movement could have a more promising outlook if its supporters did not present it as an alternative to the "Ukrainianism" of Transcarpathia, but instead found themselves a niche as an autonomous regional unit within this larger conception. As a regional variant, even if the old and respected names "Rusyn" and "rus'kyj" are retained, the ethnic consciousness of Transcarpathians in America can properly develop in the forms of a written dialect literature and the cultivation of local traditions and folklore. However, they would have to find their place and value within the greater Ukrainian national conception. In fact, Transcarpathian populism in the Czechoslovak period took this form and, by means of its own natural dynamic, merged with the general Ukrainian process. The unification of Ukrainian lands facilitated and accelerated this development, but did not determine it. Ukrainian elements were already present in the popular movement itself and in the cultural elements of Transcarpathian regionalism.

Regardless of its overemphases and shortcomings, Magocsi's book could assist the development of such a

realistic orientation. The unbiased reader is not obliged to accept the author's alternative as stated in the book, where it is subtly argued in analyses and conclusions. He may equally well come to the conclusion that was stated above, that is, he may become convinced that the Transcarpathian Ukrainians have travelled the complex route to national consciousness, which the Right-Bank Ukrainians and the Galicians completed somewhat earlier, and that the possibility of creating a separate people from only one of its territorial branches was not realized, and that there is no chance of its being realized today.

Men of good will and clear understanding, especially those who do not read history from the standpoint of pious hopes, should come to understand that the only possibility of countering complete denationalization is to reconcile the branches of the same people in America, psychologically alienated from one another for centuries, and to find a formula for uniting the all-Ukrainian community with regional particularity, for only this can assure the relative endurance of any ethnicity at all in the Transcarpathian immigration. Only by means of this bridge—in community with the rest of the Ukrainian immigration in America—can Transcarpathians develop their powers and potential, improve their condition, strengthen our great and united community in the USA, and serve their wider and narrower communities in the fatherland. Without this, there may still be intermittent bursts of effort by idealistic individuals, there may be good ideas and small initiatives, but there will be no great movement, no profound development capable of involving all concerned to the depths of their being; there will be no secure future for the Transcarpathian community as an ethnocultural entity.

Vasyl Markus

MISREADING HISTORY: A REPLY

The following is the last section of the response by Paul R. Magocsi in Sučasnist', *No. 7, 1981. —Editor*

The last part of Professor Markus's review article is entitled: "the ideological aspect of the work." In essence, this section has nothing to do with the text of the *Shaping of a National Identity,* but rather with what Professor Markus perceives to be the impact of the book on the Carpatho-Rusyn community in the United States. According to him, my book and other publications have supposedly provided "a basis for a Rusyn renaissance in America," and I have become the "intellectual mentor" of that "movement."

First of all, Professor Markus has his chronology wrong. *The Shaping of a National Identity* was conceived first as a doctoral dissertation as long ago as 1968, and the text of the revised and expanded manuscript was basically completed by 1975. Only after that did other works on the subject, both of a popular and scholarly nature, begin to be produced. The point is that the *Shaping of a National Identity* was conceived and completed before the recent "Rusyn renaissance in America" began.

Secondly, Professor Markus' use of the term "movement" is, to say the least, an overstatement. In reality, there are no more than a handful of people who, through the Carpatho-Rusyn Research Center (a non-profit corporation registered in the State of New York) make it possible that publications about the homeland be made available to members of the Rusyn-American community. To already existing scholarly studies have been added a few popular works: two versions of a Rusyn-English phrasebook (the Prešov Region and Transcarpathian editions—not one as Professor Markus incorrectly asserts), and since 1978 a quarterly newsletter, the *Carpatho-Rusyn American,* edited by Professor Patricia A. Krafcik of the University of Pittsburgh. And what is the purpose of "this movement"? Simply to fulfill the needs of those Americans of Carpatho-Rusyn descent who have been infected by the post-1975 "roots fever" and who want to know something about the origins of their parents.

Professor Markus applauds these efforts, especially since they provide the only realistic alternative to the Russophile or the de-ethnicized Byzantine or Orthodox religious identities that previously dominated and unfortunately still predominate among most members of the group. However, he criticizes such efforts because they are limited to the group in the United States and cannot have any impact on the "old country," where for the most part a Ukrainian identity has come about. He also assumes (without any basis) that the Rusyn movement in the United States, as he calls it, is based on the experience of Rusyns in Yugoslavia. His prognosis: "It makes no sense to create something contrary to the processes and results of the last sixty years in Transcarpathia, for life itself condemns such an initiative to failure."

Here Professor Markus the critic has become prophet. But like his analysis of the *Shaping of a National Identity,* which we have seen is full of extrapolations based upon misinterpretations and misreadings, so, too, are his prophetic predictions completely misplaced.

Indeed, the Carpatho-Rusyn Research Center is by design concerned exclusively with Carpatho-Rusyns in the United States. It is only the frustrated émigré politican or intellectual dreamer who thinks that the highly verbal but essentially powerless diaspora in the West can have any serious impact on developments in the homeland. And to his criticism that the "Rusyn movement in the USA, spiritually and conceptually torn from its roots, is finally losing its *raison d'être*," I can only respond that there are other groups who have survived in the United States without any spiritual support from the homeland.

Where, one might legitimately ask, are the homelands of the Acadians, Amish, Germans from Russia, Pennsylvania Germans, or for that matter Yiddish-speaking Jews? These have either never existed in Europe or have been destroyed. Nor do I make such an analogy simply to justify the possibility for survival of the supposedly isolated existence of Carpatho-Rusyns in the United States. Although Professor Markus correctly asserts that the Subcarpathian homeland has since World War II become part of the Ukrainian ethos, it is still a fact that a good number of immigrants arriving

in recent years (as from Czechoslovakia during 1968) proclaim themselves as Rusnaks, and they often bring this message to the Byzantine Catholic or Orthodox communities which they join. Thus, the Rusyn-American community is neither as cut off nor as nationally out of step with the homeland as Professor Markus implies.

Finally, Professor Markus talks about our having created something which will eventually fail. This self-assured statement is not only incorrect, it is insulting as well. The Carpatho-Rusyn community has existed in the United States since the last decades of the nineteenth century. At least during the first half century of that existence, it established several vibrant fraternal organizations, churches, schools, cultural societies, sports clubs, and publications. All of these were founded well before the *Shaping of a National Identity* and the post-1975 "renaissance" ever came onto the scene, and many still exist today, often in a financially secure situation. Moreover, from the very outset, these Rusyn-American institutions were all actively estranged from the Ukrainian community in the United States. Professor Markus knows very well the reality of such a situation that was created long ago—a situation in which Rusyn Americans and Ukrainian Americans live basically in the same places but have little or no contact with each other.

But why? Ukrainian Americans generally believe that Rusyn immigrants remained Rusyns (that is, they did not become conscious Ukrainians), because they came from a culturally and economically backward region, and as a result they did not have the educational wherewithal to realize the value of belonging to a larger Ukrainian ethos. Even those who obtained an education invariably became Magyarized, and that any subsequent talk of a Rusyn identity could only be considered a latent but camoflauged form of Magyarism. It is in this context that the last of *Svoboda's* Ten Commandments published in that Ukrainian-American newspaper as early as April 20, 1894, read: "Do not seek the purse of the haughty Magyarophiles because it is empty; . . .neither seek their bigotry nor their fox-like shrewdness." In subsequent years, especially after World War II, Rusyn Americans came to hold a low place within the Ukrainian pecking order. Many Ukrainian Americans who know or care at all about the issue feel varying degrees of sorrow, even pity, for their Subcarpathian brethren, whom they consider to have lost or never obtained a Ukrainian identity, to be ignorant of their true origins, and to speak, if at all, a corrupt dialectal form of Ukrainian.

For their part, Rusyn Americans resent what they consider Ukrainian condescension toward them. Such condescension more often than not takes the form of flaunting titles like *pan doktor,* or *pan inżener,* or *pan magister,* and of "correcting" Rusyns when they speak (as if the Galician "Polish lisp" is in any way a more attractive form of Ukrainian). The Rusyn's resentment is all the more pronounced, since as part of an older immigration which functions more easily (financially as well as psychologically) in American society, they find it difficult to accept admonitions from Ukrainian *panove* with inflated titles from Europe.

It is unfortunate, but true, that the psychological gap between the two groups is deep. And what does Professor Markus propose? That the Rusyn-American community become aware of an ethnic identity (even if they call it Rusyn, or Carpatho-Rusyn) and that they then find "themselves a niche as an autonomous regional unit within this larger Ukrainian conception."

To be sure, Rusyn and Ukrainian immigrants and their descendants in the United States should not remain separated to the degree that they have in the past and are still at the present. But for separation to be overcome, mutual respect on both sides has to be the basic precondition. Mutual respect, however, precludes putdowns about the so-called Rusyn lack of national consciousness or incorrect use of Ukrainian. It requires instead understanding and an effort at learning and teaching each other. The Ukrainian community, at least through its leading newspapers and journals (*Svoboda, Ameryka, The Ukrainian Weekly, Sučasnist'*), should inform its readers of activity in the Carpatho-Rusyn community, especially if in theory they consider the group part of the "larger Ukrainian ethos." For instance, the Ukrainian press has not even once mentioned the existence of the Carpatho-Rusyn Research Center and its publication activity. Hardly a good omen for mutual respect and understanding.

And people like Professor Markus do have an important role to play. He is a representative of that portion of immigrants from Subcarpathian Rus' who after World War II came to the West with a fully formed Ukrainian national consciousness. Besides Professor Markus, that group includes individuals like Dr. Joseph Danko, Professor John Fizer, Dr. Vincent Shandor, Professor Peter G. Stercho, and Michael Terpak, all of whom have played and continue to play leading roles in the Ukrainian-American community. These talented individuals experienced firsthand the crisis of national identity in the Subcarpathian homeland and, theoretically, they should have understood the problems of their people in the immigration.

But what have they done for the Rusyn-American community? Nothing. If they were so convinced of the national identity of the Subcarpathian immigrants, why didn't they attempt to work with the group? And today, why don't they make their views known through organs like the *Carpatho-Rusyn American*? Instead, they have associated solely with Ukrainian Americans and have nothing to do with the Rusyn-American community. And it certainly does little good to pontificate on the pages of *Sučasnist',* as Professor Markus has done, about how the recent efforts of the Carpatho-Rusyn Research Center to create a basis for mutual understanding are, as he says, condemned by "life itself. . .to failure."

At the outset I suggested that the article by Professor Markus was a disappointment. It was a disappointment not only because of his misinterpretation and misreading of the *Shaping of a National Identity,* it was even more disappointing because in the end it revealed the degree to which Professor Markus the prophet is so alienated from that about which he is prophesizing. With regard to the Rusyn-Ukrainian issue in the United States, it is a shame that after almost three decades in this country, Professor Markus has learned so little.

Paul R. Magocsi

RECENT PUBLICATIONS 1977 (continued)

Mayer, M. "Adatok a századforduló ruszin (kárpátukrán) értelmiségének elmagyarosodásához" (Data on the Magyarization of the Rusyn/Carpatho-Ukrainian Intelligentsia at the Turn of the Century), *Történelmi szemle,* XX, 2 (Budapest, 1977), pp. 260–279.

This short but comprehensive article written in Hungarian sums up the extensive scholarship of Mária Mayer, an academician in Budapest who has studied in depth the activity of the pro-Hungarian, or Magyarone, Rusyn intelligentsia active at the end of the nineteenth and outset of the twentieth centuries. She discusses the establishment of a Greek Catholic parish in Budapest and several church related and student organizations, all of which were set up by Rusyn leaders with the express purpose of assimilating the group into Hungarian culture.

Mayer, Mária. *Kárpátukrán (ruszin) politikai és társadalmi törekevések 1860–1910* (Carpatho-Ukrainian/Rusyn Political and Social Aspirations between 1860 and 1910). Budapest: Akadémiai kiadó, 1977, 256 p.

This is the first book-length study by the contemporary Hungarian academician, Mária Mayer, who is a specialist on Carpatho-Rusyn society during the last half century of Hungarian rule. Based on archival sources, Mayer discusses the little-known activity of the Rusyn intelligentsia in Budapest, most of whom favored assimilation of their people with Magyars. The role of the church and relations with Carpatho-Rusyn immigrants in the United States is also discussed. It is a pity that this important study has no resumé in a foreign language and hopefully it can be translated into English.

Mayer, Mária. "Some Aspects of the Development of the National Movement Amongst the Ruthenes of Hungary (Sub-Carpathian Ruthenia) 1849–1914," in Keith Hitchens, ed. *Studies in East European Social History,* Vol. I (Leiden: E. J. Brill, 1977), pp. 177–191.

This short article is especially valuable in that it is the only work in English by the contemporary Hungarian academician, Mária Mayer, who specializes in Carpatho-Rusyn developments during the late 19th century. Here she focuses on the nationality issue and the activity of the competing Russophile, Rusynophile, and Magyarone tendencies of the local intelligentsia.

Naukovyj zbirnyk Muzeju Ukrajins'koji Kul'tury u Svydnyku (Scholarly Anthology of the Museum of Ukrainian Culture in Svidník), Vol. VIII (Svidník, Bratislava, and Prešov, 1977), 420 p.

It is heartening to know that since 1976 the *Naukovyj zbirnyk* has begun to appear more regularly. This issue includes 18 articles (in Ukrainian, Slovak, and Russian) on the history, culture, ethnography, and language of Rusyns living in eastern Slovakia. Among the more important contributions are I. A. Slepcov's description of the Russian tsarist army south of the Carpathians in 1915; M. Sopoliga's illustrated study of architectural design in traditional village houses; and Zuzana Hanudel's analysis of Carpatho-Rusyn terminology for household utensils (including 16 linguistic maps). The volume is indexed.

Nova dumka (New Idea), Vol. VI, Nos. 13–16 (Vukovar, 1977), 144, 112, 104, and 120 p.

This year *Nova dumka* came out with four issues, instead of its regular two. Among the more significant contributions are: V. Byl'nja's study of Subcarpathia's incorporation into Czechoslovakia in 1919; a Vojvodinian-Rusyn language translation of Ivan Franko's 1896 tract against Magyarization ("Y my u Evropy"); O. Milanović-Jović's analysis (in Croatian) or Rusyn ecclesiastical art in Ruski Krstur; and O. Myšanyč's study (in Croatian) of Subcarpathian book culture during the 16th to 18th centuries.

Palek, Vasyl' V. et al. *Imeni Komunista Lokoty* (In the Name of the Communist Lokota.) Užhorod: Karpaty, 1977, 112 p.

Ivan Prokopovyč Lokota (1884–1942) was a member of the Subcarpathian Communist Party during the interwar period and senator from the region to the Czechoslovak parliament. He was a native of Velykyj Byčkov, where a chemical factory was built already in 1896. This study includes a brief biography of Lokota followed by a history of the factory from its establishment to the present.

Pekar, Athanasius. "Historical Background of the Carpatho-Ruthenians in America," *Ukrajins'kyj istoryk,* Vol. XIII, no. 1–4 (New York, Toronto and Munich, 1976), pp. 87–102 and Vol. XIV, no. 1–2 (1977), pp. 70–84.

This essay concentrates on the early years of the immigration, c. 1890s to 1924. The author argues that Carpatho-Rusyn and Galician Ukrainians formed one ethnonational community and that only the intransigence of some Carpatho-Rusyn leaders and the intrigues of the Hungarian government forced a permanent division between the two groups.

Pekar, Athanius. *Our Martyred Bishop Romzha (1911–1947).* Pittsburgh, Pa.: Byzantine Seminary Press, 1977, 32 p.

This latest pamphlet by Father Pekar is a sympathetic and moving account of the life of the last Greek Catholic Bishop of the Diocese of Mukačevo, who died in mysterious circumstances after the Soviet regime had come to power.

OUR FRONT COVER

Statue of Aleksander Duchnovyč, Prešov, Czechoslovakia. This statue, by the Carpatho-Rusyn sculptress Olena Mondyč (1800–1900), was erected in 1933 on the main square at the entrance to the inner city of Prešov. It stood on its original spot until 1977, when it was removed as part of a renovation program to construct a new Slovak National Theater. In 1980, it was reerected, this time on a square overlooking the Torysa River in Prešov. Photographed by Anton Žižka, 1981.

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THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.

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Vol. IV, No. 4 Winter, 1981

FROM THE EDITOR

Every so often, it is enlightening for us to step back and let you the readers speak on the pages of the *Carpatho-Rusyn American.* You are an interesting and varied group in terms of age, profession, and geographical location. We often receive mail with comments on the newsletter and other publications of the Carpatho-Rusyn Research Center. Sometimes you make general requests for books for reading and research; sometimes you seek specific information. At times, you simply enjoy sharing your thoughts with us on Carpatho-Rusyn ethnicity and the search for ethnic roots. We try to answer all letters that require a response as promptly and efficiently as possible, and we thank you for your interest and patience. Here are excerpts from some letters received over the last several months.

Dear Editor:
I really enjoy the newsletter and look forward to each issue! I can appreciate all the work involved in assembling it together and I want to assure you that the final result is very enjoyable. I loved the article about the proverbs [*C-RA* Vol. IV, No. 1, Spring 1981]. I only wish that my mother and father were still around so that I could hear more of the language! I was familiar with several of the *poslovyci* mentioned in the article! I agree—"our people" were true philosophers, and in many cases virtually without any formal schooling. Their wisdom was remarkable and I always felt that it was amazing that they always seemed to have a proverb to fit the occasion!!. . . .Again, thank you for an enjoyable publication. I am enclosing a check for my subscription. Keep up the good work!!

Margaret Warholik Garber
Baltimore, Maryland

Dear Editor: Glory to Jesus Christ!
Please continue to do the fine job of informing our people of the marvelous culture and tradition which they possess. It would be the crime of the century if Rusyn customs, etc., would vanish from the earth. Best regards and God's choicest blessings to all of you.

Father John P. Fencik
St. Nicholas Orthodox Church
Barton, Ohio

Dear Editor:
May I just comment that your publication is very fine and very needed in our day. We are not Slovak or Ukrainian and we have to know where our roots lie. Thank you!

Glenn Davidowich
Allentown, Pennsylvania

Dear Editor: Slava Isusu Christu!
Congratulations on your wonderful paper! Wish we could be of help, but we are too few and overworked. But our prayers are with you always. God Bless you.

Sister Mary Philomena, Hegumena
Byzantine Nuns of St. Clare
North Royalton, Ohio

Dear Editor:
. . . .Permit me to express my appreciation of your work as editor of the *Carpatho-Rusyn American.* I know what a labor of love this sort of task is and I hope that you continue to receive the support and encouragement that it deserves.

Professor Lawrence A. Sharpe
The University of North
Carolina, Chapel Hill

To the Carpatho-Rusyn Research Center:
I happened to be talking to a friend of mine about the old country and especially about the area where my parents came from. When she told me that she had this form for some of your books, I asked for it. Well, today she brought it over and I wasted no time in filling it out. I've always been interested in our language. Also, I have been looking for a map of Lemkovščyna. This map has to be of a time before 1947, when a number of the villages were eliminated. My parents came from Sanok County. . . .I am interested in anything pertaining to old Galicia.

John Homko
Ansonia, Connecticut

To the Carpatho-Rusyn Research Center:
I just returned from Pennsylvania where I had seen your advertisement in the *G.C.U. Messenger.* I would like to order the three books advertised. As a young boy I could not speak English when I started school, even though I was born in the United States. I haven't spoken the language in fifty years and I have completely forgotten it! I would like to learn the language again.

Nicholas Petkovyat
Homewood, Illinois

To the Carpatho-Rusyn Research Center:
Thank you for having sent me the second book *Let's Speak Rusyn* in its Transcarpathian edition. . . .I will want another copy of the Prešov edition, but I will send for it next week. The copy I have I am sending to a fellow who is in a nursing home. He now wants to learn "po-našomu." . . .I will help him in whatever way I can. Thank you again.

Mary K. Havris
Cleveland, Ohio

Dear Editor:
I am a student at the University of Minnesota. Last quarter I wanted to write a paper about Rusyns or Ruthenians and found very few sources of information here in Minneapolis. Could you tell me of any books or articles I could send for about Carpatho-Rusyns? I have sent for the newsletter. . . . I hope someone can help me. The Immigration History Research Library here in Minneapolis was the only place I found a little reading material.

Susan Hartwigsen
Minneapolis, Minnesota

Dear Editor:
Please send me a subscription to your newsletter. I am a third-generation Carpatho-Rusyn who saw your newsletter and map while visiting my parents in Cleveland recently.

Noëlle Morris Silk
Gainesville, Florida

IGOR GRABAR (1871–1960)

There is hardly a student of Russian culture who has not heard of Igor Grabar, the noted art historian, museum curator, and painter. However, few, if any, know that this influential figure in modern Russian and Soviet culture was of Carpatho-Rusyn origin. In fact, Igor Grabar came from two of the most influential families in Subcarpathian Rus' during the second half of the nineteenth century.

Igor's father, Emmanuel Grabar, was a jurist from Sighet in Maramaroš county, the region from which he was elected to the Hungarian parliament in 1869. His mother, Olga, was the daughter of Adolf Dobrjans'kyj, the foremost Subcarpathian political leader since the 1848 revolution. Although Igor was born in 1871 in Budapest while his father was serving in parliament, the young boy spent his earliest years in the Carpatho-Rusyn village of Čertižné, not far from Medzilaborce in the Prešov Region of present-day northeastern Slovakia. There, on the estate of his grandfather, Adolf Dobrjans'kyj, Igor stayed with his mother, while his father Emmanuel sought to establish a new life abroad.

Emmanuel Grabar belonged to a small group of Carpatho-Rusyns led by his father-in-law Dobrjans'kyj, who considered themselves to be culturally part of one Russian nationality and, disillusioned with Austro-Hungarian rule, began to look for salvation in the Russian Empire. Because of his anti-Hungarian stance, Grabar was forced to emigrate in 1871, first to western Europe and six years later to Russia. His wife Olga with the young Igor followed him to Russia in 1880. Meanwhile, the Austro-Hungarian authorities remained suspicious of Rusyn sympathies for Russia, and during a visit home in 1882, Olga, together with her brother (a tsarist official) and well-known father Adolf Dobrjans'kyj, were put on trial for treason. Although they were acquitted, they were forbidden to return to the Hungarian Kingdom, and Olga rejoined her husband and son in Moscow.

Igor Grabar, "Self-Portrait" (1952)

Igor Grabar completed his secondary schooling in Moscow; then, in the footsteps of his father and older brother Vladimir Grabar (a university professor, specialist in international law, and later academician), he went to law school. But by the time he graduated from the St. Petersburg University law faculty in 1893, Igor had changed his mind about law as a career; the following year he entered the Academy of Art in St. Petersburg. Like so many other talented artists, the atmosphere of the formal academies seemed stifling for Grabar, so in 1896 he went abroad to study spending the next five years in Germany, Italy, and France.

After Grabar's return to Russia in 1901, he became associated with a group known as the World of Art (*Mir iskusstva*), which espoused the most modern styles then prevalent in western Europe and which stressed the interaction between painting and other artistic forms, especially the theater, ballet, and music. Although some of Grabar's paintings from this period were expressionist, throughout most of his career he maintained a representational style in the tradition of nineteenth century French impressionism. Yet despite the more than 300 paintings completed during his lifetime, not to mention some architectural projects as well, it is in the realm of scholarship that Igor Grabar is best remembered.

Grabar's first publications were in art criticism and date from 1891, when he was still a law student. He subsequently published hundreds of studies on contemporary exhibits, architectural history, problems of restoration, and on individual Russian artists from the medieval period to the twentieth century, including a major book on the great nineteenth-century painter, Il'ja Repin. However, Grabar is best remembered for the monumental *History of Russian Art* (*Istorija russkago iskusstva*), which he conceived and edited and to which he contributed numerous chapters. This was the first multivolume work to trace the history of painting, sculpture, and architecture in the East Slavic lands from earliest times to the present. Between 1906 and 1914, five volumes and part of a sixth appeared, but the coming of World War I made further publication impossible. After World War II, this time under Soviet rule, Grabar served as chief editor of a new thirteen-volume *History of Russian Art* (1953–1969).

For his many contributions, Grabar received numerous awards and prestigeous appointments. Still during the days of tsarist Russia, he was elected to the Imperial Academy of Art in 1913, and that very same year he was made director of Moscow's famed Tretjakov Gallery, a position he held until 1925. The Soviet regime appointed him director of the State Restoration Workshop (1918–1930), director of the Moscow Art Institute (1937–1942), and director of the Academy of Art's Institute of Painting, Sculpture and Architecture in Leningrad (1942–1947). The Soviet regime also presented him with its highest awards—the Stalin Prize (1941), two Lenin Prizes (1945, 1946), National Artist of the Soviet Union (1956)—and he was elected to the Soviet Academy of Sciences (1943) and the Soviet Academy of Artists (1947).

Notwithstanding his enormous success during more than half a century within the highest echelons of the Russian and Soviet artistic and academic circles, Igor Grabar never forgot his Carpathian homeland. As an indication of devotion to his Carpatho-Rusyn heritage, in 1955, the eighty-four year-old academician and painter donated fifty of his works to the Transcarpathian Art Museum in Užhorod, where they are still housed in a room assigned exclusively to the artist. Igor Grabar remains an example of one of several Carpatho-Rusyns who have made successful careers in lands far from their native soil.

Philip Michaels

In the fourth installment of this article which appeared in the summer 1981 issue, the author continued his discussion of literature during the interwar period, focussing on the Ukrainophile poet Sabol and the Russophile poets Popovič and Karabeleš. He concluded with commentary and an excerpt from Subcarpathian's only satirist, who wrote under the pseudonym of Marko Barabolja. The author continues in this last installment with Barabolja.—Editor

(Conclusion)

Throughout this period, Subcarpathian politicians and the Prague government made numerous proposals for autonomy. Barabolja formulated his own. Let's read only the preamble:

> Honorable Rusyn Citizens! Don't allow yourselves to be confused! Send as many proposals for autonomy as you can, and allow me on this occasion to publish my own project in the name of the 'Party of the Contented Natives'. Taking into consideration the social, specific, abnormal, catastrophic, theatrical, dramatic, juridical, microscopic, biological, romantic, idiotic, impudent, banal, and other characteristics of our people, I propose to give them the following autonomy.

Barabolja then goes on to list several ironic demands which reflected the very limited degree to which the Czechoslovak government was willing to go on the autonomy issue.

Subcarpathian Rus' finally received its long awaited autonomy in 1938, but it was to last a mere five months, only to be brutally ended by the invasion of the Hungarian army in March 1939. Subcarpathian literary activity did not stop, however, under the Hungarian regime. Several plays, short stories, and poems written in Rusyn vernacular (called then officially the Uhro-Rusyn language) appeared separately and in the journal *Lyteraturna nedïlja*. Ukrainophile authors, like Boršoš-Kumjats'kyj and Fedir Potušnjak (1910–1960), were permitted to publish if the editors first dialectized or replaced literary Ukrainian words with local ones. Of course, Rusyn language authors like the short-story writers Luka Dem"jan (1894–1969) and Aleksander Markuš (1891–1971) continued to publish. But the most prolific was a group of young Russophiles, who formed "literary circles" at the Užhorod, Mukačevo, and Chust *gymnasia* and published six literary almanacs. Writers like Emeljan Baleckij and the émigré Evgenij Nedzel'skij (1894–195?) were joined by Ivan Kerča (pseud. Tanja Verchovinka, 1914–1951), Georgij Gojda (pseud. Karpatskij, 1919–1955), Kirill Golos (pseud. Krasin, Veršan, b. 1921), Vasilij Sočka (pseud. Boržavin, b. 1922), Michail Špicer (pseud. Veršinskij, Bezprizornyj, 1921–1944), and Dimitrij Vakarov (1920–1945).

These authors did not hide their allegiance, and their poetry was dominated by hopes and expectations of eventual liberation to come from the East. They filled their works with references to the Sun, Stars, Light, Day, North, East, etc., all of which alluded to their brothers in the East who would one day bring them to salvation. Baleckij reminded his fellow poets: "You do all believe that after the days of suffering/ A new age will dawn?" It was evident that any change must come from the "eastern star" and that "Soon the day will come/ when borders will disappear/ and between brothers there will be no/ boundary to the north."

But all was not well at home either, where national, political, religious, and social conflicts still divided Carpatho-Rusyns from each other. The poet Josyf Archij (pseud. Ivanov, b. 1920) hoped for the day when such divisiveness would be no more.

> I believe, I believe in greater days,
> And I believe, dear friend, in a time
> When evil pride will fade away
> And agreement will unite us together
> When the quarrelsome, destructive,
> naive, and haughty,
> 'I and you', will disappear.
> When there will be such prophets
> Who will unite us simply as 'we'.

After the establishment of the Soviet regime in Subcarpathian Rus' in 1945, local authors were called upon to support the government in its attempt to justify the radical economic and social transformations that were taking place. The literary works that resulted were in the classic Soviet style of socialist realism, in which the glories of the communist revolution, praise for workers and peasants, and an unbounding faith in the future of the proletariat were the accepted subject matter. Following Soviet proscriptions, these writings had to appear in literary Ukrainian, now declared the only acceptable national language for the region. Lyrical poems to the beauties of the Carpathians were also acceptable, especially if they praised the freedom that only now was supposedly attained. Typical is a poem written in 1946 by the older Ukrainophile, Julij Boršoš-Kumjats'kyj, "Na voli" (In Freedom):

> I am here again in freedom
> Carpathian Land,
> Welcome my sister
> The belle of the highland,
> Welcome, my woodland,
> Murmuring so happily,
> To live with you is
> So dear to me.
> . . . . . .
> The mountains are blooming,
> Colorful like the sea.
> Forget, my heart,
> The unfortunate one and grief.
> Greetings, my motherland!
> Oh, my Verkhovyna,
> Be free forever,
> Carpathian land.

Meanwhile, Carpatho-Rusyns living in the Prešov Region remained within the post-World War II boundaries of Czechoslovakia. Since the 1950s, a host of local Russophiles and Ukrainophiles have produced an unprecendented flurry of literary activity, best represented in the journal *Duklja,* published four and now six times a year in Prešov. Among the more talented writers are the poets Ivan Macyns'kyj (b. 1922), Jurij Bača (b. 1932), Stefan Hostynjak (b. 1941), and the prose writers Vasyl' Dacej (b. 1936), Jurko Borolyč (b. 1921), Fedir Ivančov (b. 1916), and Mychajlo Šmajda (b. 1920). An interesting sample is from the pen of Ivan Macyns'kyj. Addressing an old grandmother born in the village of Komanča, Macyns'kyj decries the fate of his brother Lem-

kians on the Galician side of the mountains, who after the war were forcibly deported to former German territories along the Baltic Sea that were acquired by Poland in 1945. With ironic allusion to the world's postwar leaders, the poet surmises:

Were I Johnson
I would rename
This great foreign sea
The Great Lemkian Ocean.
Were I Johnson. . . .
But I am not Johnson,
Nor Stalin,
Nor Khrushchev,
Nor Brezhnev,
Nor Berut,
Nor Gomulka.
They are great,
We are small.
But now you already live
on a different sea,
Granny from Komanča.
They call your sea the Baltic,
There you have new woes.
But here, near us, your
Old Carpathian shacks decay and
Their inhabitants fill the
Carpathians with a foreign song.
And you, Granny from Komanča,
Ask where I should write to?
At least rename the Baltic Sea
The Lemkian Sea.

Before we conclude, it would seem appropriate to provide at least one example of literature written by Carpatho-Rusyns in America. The early immigrant newspapers and calendars were always filled with poems, short stories, and plays. Authors like Emilij Kubek (1859–1940), Sigmund Brinsky (1881–1932), and Peter Maczkov (1880–1965), Ivan Ladižinsky (1905–1976), and Stepan Varzaly (1890–1957) were only a few of the many who published. Let's turn to Kubek, who in one poem expressed the eternal dilemma of the immigrant. Can happiness ever be found in America, or are the beauties of life to be had only in the Carpathian homeland? From the conclusion to his poem, "Ci lem viditsja mi?" (Does it only seem so to me), we read:

My thoughts even now fall
on the Carpathians,
On my native land that
I cannot forget.
Although in my youth
fortune did not smile upon me,
And I frequently had to struggle
from want;
And although over there in the homeland
Things were frequently lacking,
Still now the native land remains
always dear.
I must remember the graves
In which my children, my father,
and my mother lie—
Would it not be better to
lie next to them?
My thoughts go unto you, oh native land:
Are the evenings, summers, the land, and
the coffins
More beautiful over there?
Or does it only seem so,
Do I only imagine it?

How can one end this survey? By trying to say something profound or interpretive about Carpatho-Rusyn literary development? I think not. Rather, let us end how we began, with the words of Duchnovyč. Here we are clearly in the realm of the subjective, but this is one of my favorite poems and I think it best sums up, in literary form, the hopes, the ideals, the sadness, and the tragedy of the Carpatho-Rusyns:

Žizn' Rusina (*The Life of a Rusyn*)

Below the mountains, below the forests
The wintry wind is blowing;
There the peaceful, God-fearing
Rusyn lives in a sad state.
A race similar to his own
Lives in the Carpathians.
He does not envy anyone
Who lives in great palaces.
He has no property,
No silver, nor gold,
Just a pious heart,
That is his richness.
He doesn't live lavishly in palaces
But in small, low-lying huts;
He doesn't ask
For wheat or rye bread,
Oats and barley sustain him,
But even of that there is not enough.
He doesn't drink coffee or wine,
These he doesn't know,
His thirst is quenched
By water from the brook.
He doesn't sail upon the seas
For he has no boats,
He only wanders
Along the cliffs, forests, and mountains.
It's not in fancy dress
That he shows himself
He wears simple clothes
Made by himself.
His richness consists of
Two oxen and cows,
An unshod mare,
A few sheep and a lamb.
He doesn't like handicrafts,
He only works the land.
He doesn't buy and sell, he doesn't deceive,
That he doesn't care about.
It's only God that he worships
Piously and peacefully
Asking for himself
That he be protected and remain guiltless.

. . . . . .

For that reason he is always calm
And never has troubles,
He has nothing on his mind
Because he doesn't know of sin.
He's not a criminal, nor a troublemaker
And has a clear conscience.
He is a pious, good person
With a sincere heart.
He loves and worships
His God on high
He is always ready to sacrifice and share all
With his closest friends.

. . . . . .

And so he lives and works
For the love of his God
He is always filled with peace and love
And bothers no one.
See this, oh Lord and Father,
And make happy the guiltless,
Pious, righteous,
And poor Rusyn,
So that he may serve You,
And so that with an innocent heart
He can live honestly, faithfully,
And remain healthy and strong.

Paul R. Magocsi

RECENT PUBLICATIONS 1977 (concluded)

Popovyč, Dmytro. *Kriz' tortury* (Through Torture). Užhorod: Karpaty, 1977, 192 p.

This book contains the memoirs of Dmytro Popovyč (not to be confused with the interwar poet of the same name), who was an active member of the Communist Party in Subcarpathian Rus' when the region was part of Czechoslovakia.

Renoff, Richard, "Carpatho-Ruthenian Resources and Assimilation, 1880–1924: A Preliminary Survey," *Review Journal of Philosophy and Social Science,* Vol. II, No. 1 (Meerut City, India, 1977), pp. 53–78.

This study provides a statistically-based description of the Carpatho-Rusyn immigration to the United States. The data on repatriation, sex ratio, age, literacy, and occupation reveal that Carpatho-Rusyns were sociologically similar to other eastern and southern European immigrants who came to the United States during the great wave of immigration during the three decades prior to the outbreak of World War I (1914).
(Available from the Carpatho-Rusyn Research Center for $2.00)

Rothkirchen, Livia, "Deep-Rooted yet Alien: Some Aspects of the History of the Jews in Subcarpathian Ruthenia," *Yad Vashem Studies,* XII (Jerusalem, 1977), pp. 147–191.

The author, a native of Subcarpathian Rus', is editor of the English-language journal produced by the Yad Vashem, Israel's national monument to the holocaust of Jews during the Second World War. This is a general history of the Jews in the region until their dispersal in 1944, and it presents a generally favorable picture of Jewish-Rusyn relations.
(Available from the Carpatho-Rusyn Research Center for $2.50)

Šandor, Vikentij. "Edvard Egan: joho 'Verchovyns'ka Akcija'" (Edward Egan: his Highlands Action), *Ukrajins'kyj istoryk,* XIV, 1-2 (Toronto, 1977), pp. 109–117.

This short article in Ukrainian describes favorably the efforts of the Hungarian official, Ede Egán (1851–1901), who in the last years of the ninteenth century attempted to improve the socioeconomic lot of the Carpatho-Rusyn peasantry.

Štefan, Avhustyn. *Avhustyn Vološyn, prezydent Karpats'-koji Ukrajiny: spomyny* (Avhustyn Vološyn, President of Carpatho-Ukraine: Memoirs). Toronto: Carpathian Research Center and Toronto Free Press, 1977, 208 p.

This second volume of memoirs by Professor Štefan is devoted to the twentieth century Subcarpathian national leader Msgr. Avhustyn Vološyn (1874–1945). It also includes numerous photographs and documents on the activity of Subcarpathian Ukrainophile immigrants in the West.

Trojan, Michail V. *Mukačevskij zamok: istoriko-kraevedčeskij očerk* (The Mukačevo Castle: An Historical Regional Outline). Užhorod: Karpaty, 1977, 64 p.

This small brochure contains a comprehensive history (in Russian) of an important political and cultural focal point of Carpatho-Rusyn civilization. Greatest coverage is given to the seventeenth century, when Transylvanian Hungarian princes, such as the Rákóczi family, controlled the Mukačevo castle.

Tvorčosc: hlasnïk družtva za rusky jazyk y lyteraturu (Works: Organ of the Society for Rusyn Language and Literature), Vol. III (Novi Sad, 1977), 91 p.

This newest volume of *Tvorčosc* contains eight articles, two shorter notes, and a chronicle of Society's activity in 1977 and program for 1978. As in the previous issues, the majority of the articles concerns the language and literature of the Vojvodina (Bačka) Rusyns. The longest, however, is by Ljubomir Medješi, who analyzes the appearance in 1898 of an ethnograhic study on Rusyns by Volodymyr Hnatjuk, the Ukrainian scholar from Galicia who was the first person to study in depth the language and culture of the Vojvodinian Rusyns.

Varsik, Branislav. *Osídlenie košickej kotliny,* Vol. III: *s osobitným zretel'om na celé vychodné Slovensko a horné Potisie* (The Settlement of the Košice Basin, Vol. III: With Special Attention Given to Eastern Slovakia as a Whole and the Upper Tisa Valley). Bratislava: Slovenská Akadémia Vied, 1977, 582 p.

This is the third and last volume of Varsik's comprehensive analysis of the early settlement of eastern Slovakia. Like the other two volumes (published in 1964 and 1973), this one is based on a wide variety of historical, linguistic, and archeological sources. One chapter is devoted specifi-

cally to Rusyns (pp. 366–384).

Despite the difficulty in determining exactly when the first settlers arrived and the virtual impossibility of proving whether or not they were the direct ancestors of present-day inhabitants, Varsik rejects the conclusions of much previous scholarship and unhestitatingly concludes: (1) that eastern Slovakia was as heavily settled as other parts of Slovakia; (2) that the autochtonous (first) inhabitants were western Slavs and the ancestors of the present-day eastern Slovaks; and (3) that the Rusyns did not settle in the Prešov Region or Subcarpathian Rus' until as late as the fourteenth century. Conclusions stated with such self-confidence and certainty are sure to provoke further scholarly debate.

Zapysky Naukovoho Tovarystva KSUT (Proceedings of the Scientific Society of the Cultural Society of Ukrainian Workers), No. 4-5 (Prešov, 1977), 216 p.

This double issue includes nine articles and two reviews. Of special importance are contributions of Ivan Vanat and Mychailo Hyrjak on the social revolt of peasants in Habura and Čertižné during the early 1930s, and a photofacsimile of Mykola Teodorovyč's *Pomoščnyk ou domustvî y meždu ljudmy,* an eighteenth-century Carpatho-Rusyn text prepared for publication in 1919 but never published until now.

DISCUSSION

Our last issue (Vol. IV, No. 3) contained the concluding part of an extensive review article by Dr. Vasyl Markus, who discussed problems of Carpatho-Rusyn ethnicity in the United States, as well as in Czechoslovakia, Soviet Transcarpathia, and Yugoslavia. A journal in Yugoslavia, Nova dumka, *has already published in Vojvodinian Rusyn translation the first part of Dr. Markus' article, although only under his initials V.M. Not surprisingly, there is already reaction from Yugoslavia's Rusyns. The following is a letter by Ljubomir Medješi, author of several studies on the ethnography and folklore of Rusyns in the Vojvodina (Bačka). —Editor*

Dear Dr. Magocsi,

In number 28 of the journal *Nova dumka,* Vukovar 1981, there appeared the first part of a review by Dr. V.M. about your study *The Shaping of a National Identity: Subcarpathian Rus' 1848–1948.*

Even though it is still not possible for me to become acquainted fully with the critical judgement and statements of the review in question while waiting for the second part, nonetheless it seems what I have read so far suggests that my view of the ethnogenesis of the Rusnaks/Rusyns is similar to yours. Moreover, having studied the ethnic development of this people, I have come to the conclusion and am even more convinced that scholarship must correct the view which still exists in many circles regarding this question.

I am preparing a study entitled the Ethnic Past of the Rusnaks, in which, with regard to the ethnic characteristics of the Rusyn people, I am attempting to distinguish and describe how, according to ethnic criteria, the Rusyn people differ from other national groups of the same type, as well as to describe which characteristics are similar to one or another people with whom Rusnaks have had territorial and cultural contacts, that is, individual unifying traits in national life which also bring together different peoples. My basic thesis is that during the period of their national evolution, the Rusnaks acquired ethnic characteristics which distinguish them from other peoples, so that the Rusnaks have all the characteristics which mark and distinguish an ethnic group of a distinct variety. In other words, I have found on the basis of concrete uncovered data that Rusnaks formed a separate people in the 18th–19th centuries.

Ljubomir Medješi

We will be curious to learn of Dr. Medješi's reaction when he reads the second part of Dr. Markus' article (which includes the conclusion we printed in our last issue), as well as the reply by Dr. Magocsi. We also welcome the responses of our readers to the issues raised in these discussions.

READER'S REQUEST

One of our subscribers would hope to meet with others in his area interested in the Carpatho-Rusyn heritage. Please contact Andrew Faber, 689 Lexington Road, Union, New Jersey 07083.

WITH APPRECIATION

The Carpatho-Rusyn Research Center expresses its appreciation for unsolicited donations from: Josephus Beskid (Pacifica, California)—$20.00; Stephen Dobos (Campbell, Ohio)—$20.00; and Michael W. Suvak (St. Vladimir's Orthodox Seminary, Crestwood, New York)—$10.00. These and any other tax-deductable donations are being used to further our publication program.

NEW BUSINESS MANAGER

We are pleased to announce that beginning with Volume V (1982) of the *Carpatho-Rusyn American,* the business manager will be Steve Mallick. Mr. Mallick, a high school teacher from Madison, Ohio, is one of several people interested in their cultural heritage who responded to our earlier call for cooperation and assistance.

OUR FRONT COVER

Church of St. Nicholas, Čornoholova, 1794 (Transcarpathian Oblast'), photographed in 1921.

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Madison, Wisconsin
Permit No. 974

THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.

Editor: **Patricia A. Krafcik**
Artistic Editor: **Miloš Janovský**
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Communications concerning content should be sent to:

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Annual subscription: $5.00
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